

A
GUIDE
TO
READING THE HEBREW TEXT;
FOR THE
USE OF BEGINNERS.

BY THE
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INTRODUCTION.

Two reasons will account for the appearance of this elementary work. In the first place, ability to read the Hebrew text of the Old Testament is now a requisite for admission to many of our Theological Seminaries; particularly is it required of the candidates for admission to the *Berkeley Divinity School*, for whom this treatise is especially prepared. In many cases — happily becoming fewer every day, from the increasing interest in Hebrew — the student fruitlessly seeks for some one capable of instructing him in the rudiments of the language, and the task of learning to read the text with the help of a Grammar alone seems a difficult one. And it is indeed difficult, because the Grammars do not treat this matter in sufficient detail, or illustrate it with enough examples. In fact, they do not seem to appreciate the beginner's chief trouble, and so do not provide for it. And yet ten years' experience in teaching this language demonstrates that the fluent reading of the text is one of the greatest difficulties which the learner has to encounter, and which indeed is rarely thoroughly overcome. It is not strange that (1) the unaccustomed forms of the letters; (2) the method of reading from right to left, — backward as it were; (3) the vowels *above*, *below*, and *in* the line, thus

making virtually three lines to be carried in the eye at once ; (4) the vocal and silent sh'vas ; (5) the doubtful vowels, etc.,—in view of all these things, it is not strange that the reading of the text seems to the beginner an arduous task. And yet if it is not perfectly acquired, the student, as he goes on, finds his troubles much increased from his inability to recognize and pronounce at once the printed forms of words.

2. To meet this difficulty is the second reason for the publication of this little book. A thoroughly elementary Grammar, with exercises by way of illustrating each subject presented, was sought for in vain. Most of the Grammars merely give the general principles or abstract rules, with few or no examples to illustrate them. *Kalisch's* Grammar, however (published in England), is constructed on the plan of illustrating the principles with exercises, and so seems to meet the want alluded to better than any other ; but the elementary points are not as fully illustrated in detail as seems desirable. The expense of this Grammar also puts it beyond the reach of most theological students.

The aim of this work is to give the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating clearly and precisely everything that is *essential* to this purpose. This work is not a *Hebrew Grammar*, but it is a guide and a help to the reading of the text of the Hebrew Bible. One thing is given at a time, with exercises for practice, so that each point may be perfectly comprehended. It is hoped that the book is so constructed as to enable the learner to read the Hebrew text without the services of the living teacher. The author has taken nothing for granted on the

part of the student. By a systematic and progressive plan of arrangement, which he *must* follow closely and steadily, he is led on from section to section. *No section must be begun until the preceding one is thoroughly mastered.* Nothing at all is gained by haste or skimming. The exercises under each section are to be written, not merely once or twice, but many times over, until perfect familiarity with the forms and sounds of the characters and signs is acquired.

The exercises should always be read *aloud*, over and over again, until each word can be pronounced at sight, without stammering or hesitation. Fluency of reading will only be the result of constant practice.

In order to write the English words in Hebrew characters the student will be careful to note how each consonant and vowel is represented. The equivalents herein adopted differ somewhat from those which are commonly made use of; e.g. *Tsara* is usually represented by *ē*, which might be pronounced like *e* in *mete*. It is here represented by *ā* as in *fate*, and so is not liable to be pronounced grave, *ā*, or short, *ă*, or like *ee*.

In giving the pronunciation of the *names* of the consonants, of the vowels, and of the other signs affecting the text, phonetic spelling has been adopted, which, though looking awkward to a scholar, will prevent wrong pronunciation on the part of the learner. Wherever *ch* occurs, it is always *hard*, as in *chasm*, *cholem*. The book is labelled "for beginners," but it is hoped that the advanced scholar will not be able to charge it with inaccuracy or lack of perspicuity.

How far we have succeeded in enabling the student to

read fluently the text of the Hebrew Bible must be ascertained by a *faithful* and *regular* use of the book itself. May it, in its humble way, so have assisted him in laying the foundations of his Hebrew learning, that he may more easily advance in the prosecution of so sacred a study.

MIDDLETOWN, Epiphany, 1872.

GUIDE

TO

READING THE HEBREW TEXT.

§ 1. THE ALPHABET.

HEBREW is written and read from right to left. The letters, which are twenty-two in number, are exclusively consonants, though some of them have also the power of vowels. These letters, with their respective names and sounds, are given on page 11.

It will be noticed that two of them, namely, älēf and äyīn, are represented by no English equivalent. Ahlēf is usually likened to the *spiritus lenis* (') of the Greeks, or to the *silent h* in our word *hour*. Hence practically it has *no sound*.

The true sound of äyīn — which was probably similar to the Arabic *Ain* — is said to be unpronounceable by our organs of speech. It is represented in the Septuagint sometimes by γ, sometimes by the *spiritus asper*, sometimes by the *spiritus lenis*. Attempts of grammarians

to exhibit its power by, *g, ch, 'h, gn, rg*, etc., merely show the impossibility of adequately representing it. In the midst of such difficulty and uncertainty of designating its pronunciation, the method of passing it over altogether as having no sound has been adopted, after the example of the German universities, and on the authority of many grammarians.

In the last column of the Table on the opposite page the similar letters are placed side by side, in order that the student, at a glance, may note both their points of resemblance and of difference.

At the bottom of the same column are given the five letters (called *dilatabiles*) which are used in manuscripts and old editions of the Bible in order to avoid the blank space which would otherwise occasionally remain in the line, from the fact that no word is ever allowed to be divided at the end of a line. Such division is now avoided in modern printing by judicious spacing.

NOTE 1.—The *names* of the letters are monosyllabic, except those of *ahlef, gemel, dahleth, zayin, lahmeth, sahmek, ayin*, and *tsakhthay*.

NOTE 2.—The learner can acquire familiarity with the forms and sounds of these letters only by writing them down, and uttering the sound of each as often as he writes it. This practice *must be persisted in* until each consonant can be recognized with facility, and pronounced readily and without the slightest hesitation.

	Form.	Sound.	Name.	Equivalent in this book.	Similarity of Shape.
Finals.	א	Scarcely audible breathing.	Ah'-lēf	ʾ	כ כ
	ב	b	Bayth	b	ג ג
	בּ	v (bh)		v	
	ג or גּ	g always hard, as in <i>go</i>	Gee'-mēl	g	ד ר ד
	ד	d	Dah'-lēth	d	
	דּ	th as in <i>those</i>		th	ה ח ה
	ה	h as in <i>he</i>	Hay	h	
	הּ	*v	Vahv	v	י ו י
	ו	z	Zā'-yīn	z	
	וּ	ch as in German, <i>nach</i>	Chayth	ch	ט ט
	ז	t	Tayth	t	
	זּ	y	Yōthe	y	ס ס
	כ or כּ	k	Kāf	k	
	ל	l	Lah'-mēth	l	ע צ ע
	מ	m	Maim	m	
	נ	n	Noon	n	ש ש
	ס	s as in <i>so</i>	Sah'-mēk	s	
	ע	No sound	Ā'-yīn	ʿ	Dilated. ז ז
	פ	p	Pay	p	
	פּ	f (ph)		f	ח ח
	צ	ts as in <i>nets</i>	Tsah'-thay	ts	
	ק	k	Kōfe	k	ט ט
	ר	r	Raysh	r	
	ש	sh	Sheen	sh	י י
	שׁ	s like ש	Seen	s	
	ת	t	Tahv	t	ך כ
	תּ	th as in <i>thin</i>		th	

REM. 1. These characters are *Chaldee*, not Hebrew. The proper Hebrew letters are found only on monuments and coins.

REM. 2. In writing these characters, observe that the horizontal strokes are heavy, while the perpendicular ones are light.

REM. 3. The *letters* and their *sounds* are first to be thoroughly learnt, and afterwards their *names* should be acquired.

2. It will be noted that each of the letters *k*, *s*, *t*, *th*, and *v* have *two* equivalents in Hebrew. The learner will therefore carefully note that when the following Hebrew letters are intended to be expressed, the English equivalents in the Exercises are printed in *italics*.

ק, *k*; ס, *s*; ט, *t*; ד, *th*; ב, *v*.

3. As certain of the letters closely resemble each other, the beginner must take care not to confound ב with כ; ג with נ; ד with ר; ד with ך; ה with ח; ח with ת; ה with ר; ו with י; ו with ז; ז with נ; ו with ן; ט with מ; ם with ס; ע with צ; ע with ף; ש with שׁ.

What is the difference in form between Dahleth and final Kaf? between Zayin and final Noon? Hay and Chayth? Vahv and final Noon? Chayth and Tahv? Bayth and Kaf? Hay and Tahv? Geemel and Noon? Samek and final Maim? Dahleth and Raysh? Ayin and final Tsahthay? Vahv and Yothe? Vahv and Raysh? Ayin and Tsathay? Sheen and Seen?

REM. The dot over ש and שׁ is called the *Diacritical Point*.

4. When Kaf, Maim, Noon, Pay, or Tsahthay

occur at the *end of words*, they are written as in the column headed "Final."

5. In Hebrew the letters and words follow each other *from right to left*. Thus our word MOUTH, written Hebrew-wise, would be HTUOM.

NOTE.—TH must be represented by ת or ט, not by טה; SH by ש, never by שח; TS by צ, never by חס.

EXERCISE I.

Write in Hebrew characters the following consonants:

[When either M, N, K, F, or TS occurs at the end of words in this and other Exercises, take care to give it its "final" form.]

B, r, sh, th, l, h, y, m, ts, *v*, ch, p, n, r, f, *th*, *t*,
k, sh, z, g, ts, *v*, k, s, d, r, *k*, ts final, k, m, s, th,
ch, *th*, r, b, h, n, *v*, l, y, *t*, sh, g, t, k, d, s, n final,
z, m, p, ts, y, b, th, m final, *k*, s, g, r, f final, d,
th, *t*, l, k final, y, z, *v*, b, s, t, g, h, k, f, p, *th*, *k*,
v, n, r, b, ts, th, ch, h, g, *t*, z, d, s, l, n, f, *th*, m,
s, k, ch, *v*, *k*, ptr, yms, yhn, mth, mrk, lk, hbrvs,
thslns, lyh, *trm*, *thsn*, mss, dkf, tschy, shpl, prf,
rtsv, shrg, chshl, hshm, hlk, btsm, yhvh, mshpt,
tsthkh, gzl, gthl, myth, ythvm, kmn, kmv, lmnk,
klm, *krv*, sprts, behn, rchf, shlf, brk, srh, vrhm,
vkshv, ytschk, ysrl, dn, krech, shmn, yhth, rchl,
shvl, ltn, blhn, btn, srg, ykshn, *ktn*, mzmr,
mktl, sn.

NOTE.—This Exercise should be written many times, until perfect familiarity with the forms and sounds is acquired.

EXERCISE II.

Write the English equivalents for the consonants in Genesis i., see p. 45, passing over א and פ when they occur, as having no sound. Practice both writing and pronouncing the consonants in this chapter until any and every letter can be pronounced at sight.

NOTE.—The learner ought not to go on to the following exercises until he is as thoroughly familiar with the forms and sounds of the letters of the Hebrew alphabet as he is with his own A B C.

§ 2. THE VOWELS.

I. THE LONG VOWELS.

1. For convenience and simplicity we may divide the vowels into two classes, viz. five long and five short. The long vowels are :

		Sounded as	Represented by
Käh'-mëts	ֶֿ,	ä in father,	ä
Tsāy'-rāy	ֶֿ or ֶֿֿ,	ā in fate,	ā
Chee'-rëk	ֶֿֿ,	ee in feet,	ee
Chō'-lëm	ֶֿ or ֶֿֿ,	ō in over,	ō
Shoo'-rëk	ֶֿ,	oo in fool,	oo

NOTE.—The horizontal line represents the consonant to which the vowel belongs; ֶֿ means, therefore, that the vowel stands *beneath* the consonant; ֶֿֿ that the vowel stands *over* the consonant. Ch should be pronounced hard, as in *chasm*.

2. The vowels are mostly pronounced *after* the consonant *under* which they stand, e.g. כֶֿ = bā; כֶֿֿ = bā; מֶֿ = mā; כֶֿֿ = kee; kă *final* is written thus כָֿ.

When *cholem* (*defectively* written ׀) follows a consonant it is placed *over* it, e.g. בּ= bō; פּ= pō; דּ= dōr; לּ= lō. Cholem (*fully* written ך) and Shoorek ך, stand *in the line* with the other consonants, e.g. קום= kōm; קום= koom.

Tsayray or Cholem finishing a word must always be written *fully*.

EXERCISE III.

Pronounce, and write in English letters the following Hebrew syllables.

[As älef and äyin have no sound, they may, for the sake of convenience, be represented by a dash (thus אֶלֶף may be written -ām; מֶטֶס = mätsä-; אֶסוּ = -äsoo; מֶלֶל = mā-äl, etc.), or they may be left unexpressed.]

ב, ב, ה, ה, ה, ה, ג, ג, ז, ז, פ, פ, ל, ל, 1
ל, ל, ב, ב, י, י, מ, מ, נ, נ, ש, ש, פ, פ, ר, ר, ת, ת, 2
ט, ט, ע, ע, צ, צ, ק, ק, י, י, א, א, ל, ל, יו, יו, ה, ה, ח, ח, פ, פ, 3
ד, ד, י, י, פ, פ, ש, ש, ס, ס, נ, נ, נו, נו, ש, ש, ד, ד, יו, יו, פ, פ, 4
ל, ל, ס, ס, א, א, ר, ר, ק, ק, ע, ע, פ, פ, נ, נ, ט, ט, מ, מ, ח, ח, ו, 5
צ, צ, יו, יו, ה, ה, ס, ס, ג, ג, ש, ש, ד, ד, ת, ת, פ, פ, מ, מ, ל, ל, ח, ח, ו, 6
ו, ו, ה, ה, ע, ע, ר, ר, ל, ל, ק, ק, ב, ב, ה, ה, ל, ל, ש, ש, ר, ר, פ, פ, פ, פ, 7
ק, ק, פ, פ, ג, ג, נ, נ, מ, מ, נ, נ, ל, ל, ל, ל, ש, ש, פ, פ, ח, ח, פ, פ, ד, ד, ל, ל, 8
ב, ב, ע, ע, ג, ג, יו, יו, ה, ה, ח, ח, י, י, י, י, ז, ז, א, א, י, י, פ, פ, ד, ד, 9
ת, ת, ט, ט, מ, מ, ר, ר, ס, ס; יו, יו, א, א, ח, ח, מ, מ, פ, פ, ת, ת, ק, ק, ס, ס, 10
ש, ש, נ, נ, ע, ע, ר, ר, ו, ו, ת, ת, פ, פ, ל, ל, ל, ל, צ, צ, ר, ר, נ, נ, ג, ג, 11

EXERCISE IV.

Pronounce and write in English letters the following Hebrew words.

- 1, דָּג, קָם, קוּם, גָּב, דָּב, מוּם, גוּר, שָׁם, יָמָה, כָּל
- 2, לָן, יָאָה, אֵישׁ, הוּד, יָם, יוּד, פוּר, נָב, סוּם, גִּיל, תָּךְ
- 3, שָׁם, קוּב, טוּב, דָּם, בּוּשׁ, לָז, יִיף, אֵי, יָהֵם, תּוּץ, גִּז
- 4, תוּר, שָׁן, קוּן, טָשׁ, דִּין, בֶּן, גָּד, בֵּית, לוּב, יוּר, גֵּט
- 5, כוּם, יָאֵל, אוּן, יָתָה, רָם, עִיר, עָב, דוּב, זוּל, דוּד
- 6, מִין, גוּב, מוּשׁ, יָשׁ, כָּה, חוּב, דִּין, דָּל, גִּיר, אָב, טָל
- 7, צָר, צָן, קוּץ, עוּז, תָּף, דָּל, חוּץ, חוּל, חָן, אוּב
- 8, כִּים, גִּישׁ, חוּר, נָא, נוּב, כִּים, פִּית, אוּת, רִיב, פּוּט
- 9, שִׁים, שוּם, פָּז, טוּב, זָג, סוּף, בָּז, בָּל, שִׁיך, שִׁיד
- 10, יָאֵל, כִּים, לָג, לָד, גִּיר, סִיג, סִים, הוּר, אוּר, רִיב
- 11, עָשׁ, חָם, יָחִיק, נוּב, זִיד, גִּר, דוּץ, צִיל, עָב, מִיץ
- 12, קוּץ, גָּג, מוּת, זִיף, דוּג, פוּר, מָף, גֵּד, קָץ, קִים, חוּל
- 13, לוּט, נָף, טוּל, רִיק, פּוּג, יוּב, שָׁד, יָחֵץ, רִיק, הוּם
- 14, נִיר, לָז, סָף, סוּף, בָּז, בֶּן, שָׁר, תִּין, חָם, נוּם.

EXERCISE V.

Pronounce the following Hebrew words.

- שְׁתוּל, מְצוּר, עֲמִיל, תְּמֵן, בָּלָק, פְּנִים, שָׁרָק,
תּוֹמִים, רוּצֵץ, עֶבֶד, מִשָּׂא, מַעִים, יָכַל, נוֹלָד, יוֹרָם.

דָּגַג, דָּוִיד, גִּיחֹן, גִּשָּׁן, בָּצַק, עֵיטָם, אָפִיל, אָפִיר, יָרָא,
הֶסֶב, הוֹסֵב, סָדִין, סִיחֹן, סִינֹן, עוֹרֵב, עִילָם, חָזוּ,
מְשֹׁשׁ, מִיתִים, חָלֹן, חוֹפֶם, הֶבִין, יָבִין, בָּחִיר,
אָשׁוּר, אָנְכִי, אֵילֹן, אִים, אֵילָן, הָאִיר, כּוּמֹז, נָכוֹן,
כּוּשִׁי, כּוּשָׁרָה, מוֹעֵד, מִפֶּה, הֶמִּיק, יָנִין, נָצָה, נָוִי,
נָמִים, כִּהֶן, נָדִיב, גּוֹזֵן, שְׁנִי, מָזַר, טָנַף, דָּגַק, בֶּרֶד,
בִּיתָן, לָשׁוֹן, יוֹנֵק, שְׁגָל, מַחֲזִי, טָמוֹן, שְׁעִיר, קָטָן,
דִּיבּוֹן, בָּצַק, לָהֶם, וָלוֹן, יוֹקִים, וַיִּבֶשׁ, קָטַל, לָעַג,
יוֹרִים, יָדוֹן, וַיִּטֵּיב, חָלָב, יוֹשֵׁב, מוֹשִׁי, עָשָׂן, אֲמָץ,
הֶבֶל, הֵיילָל, תָּמַר, צָנִים, תוֹעֵבָה, שְׁעִיר, קָטָן, דִּדְנִים.

NOTE. — The learner will practice upon each of these Exercises until each word can be pronounced at sight.

EXERCISE VI.

Write in Hebrew characters the following syllables and words, writing from right to left.

N.B. — Do not use the dotted G or K (כּ or ק) after a vowel.

Bä, dā, vee, sō, lā, mee, noo, gā, shoo, kă, bee,
chō, hoo, thā, lō, see, nō, pā, tō, yee, zoo, mǎ,
tsä, yā, hō, fā, vā, chee, tā, lee, koo, rō, tǎ, gō, yā,
shā, dee, hä, yō, nā, moo, lā, yoo, kee, tsō, fee,
zā, vee, loo, kō, sā, nō, roo, kō, shā, chā, tee, tǎ,
shō, bān, bōn, loon, dāg, kōl, dān, bāth, vāv,
tseets, shoom, geesh, yāz, cheel, mǎn, keer, gōl,
chāth, tsoor, zāk, yām, mōts, meets, tǎth, yōth,

där, nāts, loog, pool, bāl, bōs, seen, *kāts*, lool,
 dāth, chāk, hōn, rāk, reev, pōth, book, lāz,
 cheesh, bōr, toov, chok, lāv, dār, moot, seer,
 sōk, tāl, yāth, kām, moosh, pool, *ṭōf*, *ṭāz*, *nāv*,
nōn, *sooth*, mām, noon, *nāch*, *nām*, rāsh, *ṭōth*,
 sheen, *ṭār*, *ṭoor*, tār, dōv, hān, pook, gān, been,
 shoov, booz, tool, päts, neef, yōm.

EXERCISE VII.

Write in Hebrew characters the following words.

Kāthoov, tāshāv, bānoo, yāchāl, tāreeth,
 tāfook, nākoom, hārāts, yāshāv, shāleem,
 bōhoo, *kātōl*, chāthāsh, māleets, neesān, tōhoo,
 bārāk, shālōm, yālāk, *kōlōth*, yākoom, *kōmāh*,
reeshōn, rākeem, bāsār, yōthār, hāteev, hōleeth,
 yāmeem, yōnāk, yākār, kāleel, nāvāl, nōsās,
 hāneef, zāthān, zākoor, sheerānoo, tākeemoo,
 mārāchok, hōleethō, rāthāfoo, yōnākeem, oovā-
 nōth, yākeemoo, tōfāfōth, yōzāvāth, kōkāveem,
 hārāree, yōyāreev, yōchānān, bāmōthā, sāree-
 geem, sookāthee, sheerāthānoo, tōsheevānee.

3. When *ṣ* is unprovided with a vowel sign, and follows *any* long vowel, it merely serves to prolong the sound of such vowel : e.g. בָּרָא = *bārā* ; תָּצַא = *tātsā* ; בּוֹא = *bō* ; קָרִיא = *kāree* ; נָשָׂא = *nāsoo*.

ה may serve the same purpose, when it stands at the *end of a word*, after ֿ , ֿֿ , ֿֿֿ , [or ֿֿ or ֿֿֿ § 2. II.], e.g. גֹּלֶה = gälā, גִּלְהֶ = gälā, גִּלְהֶֿ = gälō. -

We have already seen that י, having no vowel of its own, after ֿֿ or ֿֿֿ simply serves to make the prolonged sound of the vowel Tsārā or Cheerĕk; and that י, with no vowel under it, or immediately preceding it, loses its consonantal power entirely, and becomes a mere holder of the vowel ֿֿ . These letters therefore *quiesce* or rest in the following vowels:

א in *any* long vowel or in ֿֿֿ .

ה final in ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ , ֿֿֿֿֿֿ , and ֿֿֿֿֿֿֿ ;

י in י or יֿ;

י in יֿֿ or יֿֿֿ (or יֿֿֿ § 2. II. Obs. 3).

4. But when either of these letters is provided with a vowel sign, it must be regarded as a *consonant*; e.g. in אֶשׁוּב, א, as it has a vowel under it, must be a consonant; so in יֵהָ, ה must be a consonant; so in יִזְרָה, ה, the Vav and Yothe are consonants. (cf. § 9, 1.)

EXERCISE VIII.

Pronounce the following words; and in each case state whether the א, ה, י, or יֿ is quiescent or not.

בֹּאֵר, בֹּא, בּוֹא, לֹא, נִצָּח, מָה, נָא, פֶּה, הוּא, הִיא

רֹאשׁ, לִי, הַיָּמִיב, שׁוּבוּ, נִצָּא, קָשָׁה, רֹאשׁ, לֵאמֹר,
 פּוֹעָה, טֹאטָא, קָאם, יֵצֵאת, וַיָּתָא, בְּדָאם, וַיֵּרָא, יֹאכֵל,
 פֶּאֶרֶת, נְאוּה, רֹאשׁוֹן, דָּאג, רֵאמוֹת, רֹאשׁ, וַיִּנָּאץ, זֹאת,
 פֶּרֶאֶת, פֶּאֶרְךָ, פֶּא, פֶּאָה, לֵכָה, מְבוֹא, אָבִיא, טִמְאֵת,
 יֵצֵאָה, פְּלִאֲתִי, חֲטָא, מוֹצִיא, תְּבֹאֶת, קָרָא, נָאָה, גִּוָּה,
 הָיָה, רָוָה, אָתָא, וַאֲיֵץ, נִיּוֹת, וַיִּי, וַיִּזְק, דָּגָק, הָוָה,
 תְּאוּם, שָׂאג, קָרֵאֶת, יֹאכֵד, הַכִּיל, קָרָה, וַיְהוּא, סוּא,
 נָשִׂיא, נָאד, הָגָה לֹאט, יוֹהָא, לָבִיא, מוֹאָב, סְלוּא,
 נָבִיא, יוֹרִיב, לְוִיָּא.

5. (a) When Cholem (without ו) follows ש, or precedes ש, it *coincides with the diacritical point* of these letters, the single dot serving both as the vowel ō, and as determining the sound of ש, so that בֶּשׁ = bōsh, for בֶּשׁ; שֹׁם = sōm, for שֹׁם.

(b) If Cholem (defectively written) follows ש, or precedes ש, it is written over *the opposite arm*; so that שֹׁד = shōth; עֹשֶׂה = ēsā.

EXERCISE IX.

Write in Hebrew characters the following words (ō in every instance to be written *defectively*, i.e. with the simple ֿ).

Chōsān, chōshān, yōshāv, shōlām, chāsōf,

tāfōs, shōfāt, sōrōk, mōshāk, shōrōs, shōrāts, shālōsh, shōkāv, kōsht, nōsān, nōshān, shōvāl, vōsāh, vōshār, tōsheev, sōkār, yāshōm, shōmām, sōnān, nāshōs, shōvār, sōrāf, yāshōk, shōkān, nōshāk, gōshee, sōrāk, mōshāvāh, kōshāl, sōkāk, yōshānā, pārōsh, shōvee, meeshōr, shōkākāh, dōshāsh, tāshōvāh, bōshāshoo, yākōshtee.

EXERCISE X.

Pronounce and write in English characters the following words.

NOTE. — When not preceded by a vowel ש = ōsh ; medial ש = ōs. When ש has no vowel *under* it ש = sō ; ש = shō, except at the *end of words*, when it is ōs.

שִׁכּוֹן, שֶׁרָק, אֲשֶׁר, שֶׁךְ, וְקָשׁ, שֶׁן, וְבָשׁוּ, וְשָׂד, שֶׁם 1
 בֶּשׂ, שִׁפְרָה, מִשָּׁל, מָקָשׁ, וְשָׁחוּ, שֶׁךְ, שִׁנָּא, עָשָׂר, רָמַשׁ 2
 פָּשַׁל, כָּשַׁשׁ, וְשָׂד, חָרַשׁ, שָׂרַשׁ, שָׂרַשׁ, פָּרַשׁ, אָשַׁף 3
 חָשַׁךְ, חָשַׁךְ, בָּשַׁם, אָשַׁב, שָׂרַשׁוּ, שָׂכָה, וְבֶשׂ, וְשִׁיב 4
 עִשְׂנִי, שָׁשֶׁן, שִׁרְרָה, וְשָׂר, שָׂתָה, שִׁרְרָה, וְשָׁךְ, גָּשׁוּ 5
 טָאָם, חָשַׁךְ, בָּשַׁשׁ, עָשַׁךְ, רָשַׁשׁ, שָׁשֶׁן, שִׁטְרָה, שָׁלַשׁ 6
 שָׂרַשׁ, שִׁטְטָה, וְשָׁב, חָשַׁף, וְדַשׁ, נָשַׁק, וְשָׁק, חָשַׁךְ 7
 שִׁדְרָה, וְשָׁכּוּ, נָשָׂא, נָשָׂא, עָשָׂה, שָׁנוֹת, קָשַׁשׁ, פָּשַׁל 8
 עָשׂוּ, נָשַׁב, עָשַׁק, הָשַׁב, וְשָׁלוּ. 9

NOTE. — The student should not go on to the following Exercises until he has perfectly mastered the principles already presented. Thoroughness cannot be too often or too strongly insisted upon.

II. The short vowels are :

		Sounded as	Represented by
Pät'-täch	ֶ	ă in dăsh,	ă
Sëg'-ōl	ֶֿ	ě in mět,	ě
Chee'-rěk	ִ	ī in pîn,	ī
Kä'-mëts Chā-toof'	ִֿ	ō in hōt,	ō
Kīb'-boots	ִֿֿ	ū in fūll,	ū

REM. 1. Cheerek, ֶֿ, and Kibboots, ִֿֿ, in *open* (§ 4. 2) or in *accented* syllables are, however, *long*.

REM. 2. Kamets (broad ä) and Kamets Chatoof (short ö) have the same form; the rule for distinguishing the one from the other will be given further on (§ 8).

REM. 3. Segol sometimes quiesces in ִ, and hence assumes the form ִֿ.

REM. 4. Pattach and Segol at the *end of words* quiesce with ה; e.g. מַה = mā; שֶׁה = sē.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

NOTE. — In this Exercise ֶ is short ö.

הת, הן, גֶד, גֶל, אֶב, דֶל, זֶה, גֶש, לֶן, פֶן, רֶב,
 בֶז, יֶם, עֶם, פֶה, אֶל, הֶד, אֶה, אֶך, פֶן, עֶל, אֶם, סֶל,
 פֶן, טֶל, חֶק, חֶג, גֶם, עֶה, הֶם, קֶר, חֶר, יֶק, לֶש, גֶל,
 גֶל, גֶט, טֶל, נֶם, קֶש, קֶר, לֶה, אֶם, עֶב, חֶס, פֶת,
 נֶג, לֶן, הֶן, בֶה, נֶט, חֶק, אֶת, פֶם, פֶן, יֶל, חֶק, הֶב,
 דֶל, מֶש, פֶן, עֶן, מֶץ, יֶת, מֶל, גֶה, רֶץ, צֶד, שֶם,
 אֶב, חֶץ, צֶד, תֶם, פֶל, זֶה, קֶב, בֶץ, וֶן, דֶב, גֶב, מֶם,

מֶד, פֶּל, שֵׁב, יוֹד, מֶר, קָם, שֵׁשׁ, לָף, סָק, תָּם, קָח,
 שָׁק, שָׁב, תָּס, גָּק, קָל, שָׁר, טוֹן, אָק, תָּל, יוֹף, יוֹת,
 קָר, יוֹד, הָיו, פֶּר, מָל, חָד, מֵת, מָת, גָּס, בָּג, לָל, אֵן,
 סָב, אֵת, נָף, רָק, מָל, צָם, לָךְ, קָט, תָּר, שָׁב, פֶּר,
 תָּם, מֶד, אָג, לָב, תָּם, מָל, פֶּד, נֶר, רָק, הָיו, טוֹ,
 נָם, בָּל, דָּד, בָּךְ, אֵשׁ, פֶּשׁ, שָׁב, סָל, הָן, זָל, טָץ, תָּת,
 יוֹת, רָב, עָד, רָק, שָׁן, פָּב.

EXERCISE XII.

Pronounce and write in English characters the following words.

NOTE.—In this Exercise the student will pay no attention to this mark, ׀; but write and pronounce the word as if it were absent altogether; e.g. מַלְכָּה = malkāh. ׀ herein is not short ō.

אָבֵר, בָּטַח, עָשָׂר, יָרָב, קָרַח, נָעַם, אֶרֶץ, בָּלַע
 עָשָׂה, אֲשָׁכַל, מִגֵּרֶשׁ, יִשָּׁע, פַּעַם, נָאֵם, קָצוּ, מִשְׁנֵב
 יִקְטֹל, יִרְאֵת, אֲשֶׁת, שָׁסָה, פָּבַד, הִגְלִי, חֲסַפֵּס, יִנְחֲנִי
 יַעֲזֹר, עִבְרִית, שָׁרֵשׁ, שִׁמְךָ, חַהֲיִם, יִחַסֵּר, חֲמִץ, חֲזַקָה
 זָכַר, תָּוֹךְ, שִׁאת, גִּלְגֹּל, עֲרַר, אֲמַלֵּל, גִּרְזוֹן, עֲפָעַף
 יִשְׁבִּי, יִשָּׁב, יִשָּׁב, יִרְאֵה, יִקָּם, הוֹעֵף, יִחַדוּ, יוֹנְקָת
 טָלְטַל, פֶּרְמֵל, פֶּרְפֵּב, פֶּסְלָחִים, פֶּסֶל, פֶּלְמֵד, הִכְלִילוּ
 פֶּלְפֶּל, נִבְזָה, יִשָּׁר, פֶּרְעֵשׁ, גִּפּוֹן, פִּשְׁתָּה, יִפְשֹׁט
 פֶּרְשָׁנוֹ, יִפְרֹשׁ, פֶּרְפֵּר, עֲרוֹת, מִכְשָׁל, אֲסִלָּה, יִתְמַרְמֵר

קָלָקַל, מִשְׁלָכֶת, הִשְׁלַךְ, מִפָּקֵד, לִשְׁכַּח, מִרְאֵה, מִרְאָה,
 סִפְתֵּיהֶם, דְּמָכֶם, קָרָדִם, רָחַק, אֲרָמוֹן, מִגְרָשׁ, בָּקָר,
 יוֹדֶכֶם, טֹבַח, נִשְׁבַּרְתָּ, יָפָה, סִלְסִל, פָּרָפֵר, גִּשָּׁשׁ,
 עֲבָרִים, אָנֹן, קָלָקַל, לָהֵט, הִסְכֵּן, תִּתְעַרְעֵר, כָּרִסִּם,
 עֲשָׂרִים, תִּשְׁעַת, עֲדִיו, מִפָּקֵד, מִשְׁלָכֶת, גִּלְגֹּל, יוֹנִיָּה,
 מִקְרָה, אוֹנִיָּה, גֵּרָשׁ, הִשְׁלַךְ, בְּרִכּוֹתֶיהָ, הִסְנָה, מִכְשֵׁל,
 בְּלִיָּה, סִפְרוֹ, עֲלִיָּה, הִרְחַק, קָמְעוּ, צִמְתָּנִי, וְשִׁתָּה,
 מִמְשָׁלָתוֹ, הִשְׁאֵלְתִּיהוּ, הִתְשׁוּטְטָנָה.

EXERCISE XIII.

Write in Hebrew characters the following syllables and words.

Däg, mĭn, gāth, pĕn, kāf, pāch, dām, chōk,
 shāth, kōl, gān, yāth, zĭv, bĭn, kĕn būn, dĕl,
 zūm, dĭv, dūn, hĭm, hūl, sāl, dāth, hār, gēl, yĭz,
 yĭsh, pāth, yĕsh, nĭr, sēl, sāk, sĭm, sĭsh, yĭm,
 vām, vūn, vĭl, vūv, tsĭn, rāts, shēv, gēsh, rĭv,
 nē-fēsh, mē-lēk, gāthāl, kātāl, kōthēsh, lāhēm,
 bākēm, rē-gēl, mōrāg, chālēk, dē-rēk, tāfēn,
 tsĭmdā, kōvnō, shooshān, shākāv, shōmrāh,
 tĭktōl, tāmāk, tōktāl, kē-lēv, dālyoo, bōtsrāh,
 hūshkāv, mūkrāch, tāchmōth, mĭknēh, yĭglēh,
 yāyĭn, pārāsh, mōshēh, yāvān, mē-lāch, lē-chēm,
 nātsāl, chōshēk, mūkdāsh, sĭfrā, mālkee, yĭn-
 tān, gūthlō, chēvrōn, rĭshpā, nĭstār, nāfshee,
 bĭrkāth, chūfshee, bātēn, kĭlyōth, yĭrbēh, bĭl-



vāv, tächtēkā, nēlkōshee, mǎzlāg, mīshmērēth, mīshpāchtō, hōrāthtēm, shīmshōn, yīschāt, shīk-mee, hōnchāl, kūrbāl, hāftsār, chōfzee, pōlpāl, bītee, nēthkēm, nōsīfkā, shōvrānee, sīksāktā, hōthdāshnāh, tīmshōlnāh, hīthrächātstee, tīth-chälchāl, tīthmōgāgnāh.

§ 3. THE SH'VA.

1. Every consonant which — standing at the *beginning* or in the *middle* of a word — has no vowel, and is not a quiescent letter (§ 2, 3), is provided with a sign to indicate the *absence* of a vowel.

2. A consonant at the *end* of a word does not take this sign, unless it be preceded by another vowelless letter.

Exc. Final Kaph (ך), however, when it has no vowel, always takes the sign. נ may also omit it, even if it be preceded by a vowelless letter. It is then called *otiant*.

3. This sign has the form of our colon, , and is placed under a letter, thus , and is called *simple Sh'va*.

4. Simple Sh'va may be either *vocal* or *silent*.

(a) It is always *vocal* under the *first* letter of a word; e.g. מֹל = t'mōl.

(b) It is always *silent* under the *last* letter of a word; e.g. אֵת = nāt.

(c) Both *sh'vas* under the *two final* letters of a word are *silent*; e.g. אֵתֶּלֶת = kätält.

(d) In the *middle* of a word it is sometimes vocal, sometimes silent.

(1.) If preceded by an unaccented *short* vowel it is *silent*.

(2.) It is, however, *vocal* if preceded by

(a) an unaccented *long* vowel;

(b) another sh'va;

(c) Dägesh Forte (§ 5, 2, 3);

(d) Metheg (§ 7, 3);

(e) *Väv conversive, ׀;

(f) the *Article, הַ; or,

(g) if it stands between two similar letters, e.g. הֶלֶלִי = hä-l'-loo.

NOTE. — * These occur only at the *beginning of words*; e.g. יְהִי is to be read vä-y'-hee, not väy-hee; הִיְסוֹרִי = hä-y'-soth, not häy-soth.

(e) If two Sh'vas occur in the *middle* of a word, the first is silent, the second is sounded.

5. The *sound* of vocal Sh'va is that of the very short ĕ in *mystery*, or in *catechism*. Fix the lips to pronounce a consonant (e.g. b, p, or t) open the mouth, gently exhale the breath, and the sound of Sh'va is produced. It is, in fact, just enough of a sound to get a letter out of the mouth. *Plane*, in Hebrew, would be written פְּלָן; *kree* = קְרִי; *bloom* = בְּלוֹם.

REM. 1. *Vocal* Sh'va in the exercises is represented thus ('); e.g. בְּקָה = B'kä. *Silent* Sh'va (the mere syllable divider) is *not* designated in the exercises; e.g. yimlök must be written יִמְלֹךְ. נִקְטָאֵם would be expressed by niktäv.

REM. 2. It may simplify the matter of determining vocal from silent Sh'va in the *middle* of a word, to remember that *after an unaccented short vowel, or an accented long one*, Sh'va is generally *silent*; in other cases it is almost always *vocal*. *fix it for me, they?*

REM. 3. An aspirate (§ 5, 1) without Dagesh Lene (§ 5, 1) shows that the preceding Sh'va is *vocal*.

6. The *compound* Sh'vas (which are chiefly used with the *guttural* letters, viz. אההא) are:
 Chä'-tëf Pättäch, אָ, very short ä, as in *Germany*.
 Chä'-tëf Sëg'-öl, אֵ, very short ë, as in *imbecile*.
 Chä'-tëf Kä'-mëts, אִ, very short ö, as in *ivory*.

These compound Sh'vas are *always vocal*; and will be represented in the exercises by a small *a, e, or o* written above the line; e.g., הַלִּיפָה = chaleefah; בְּחֵרִי = böch'ree; יֶחֱזַק = yëchezäk.

EXERCISE XIV.

Write in Hebrew characters the following words, taking care to put in the *silent* as well as the vocal Sh'vas.

B'nā, b'yāth, l'yōm, l'meenō, l'kā, k'shōr, m'leets, s'kān, l'voosh, d'vār, l'chee, y'fōth, z'mān, v'lō, g'thōl, v'gām, sēmōr, löch'lee, s'nēh, vathēn, tēsē-lāf, heyāh, sēmāts, mīthyān, yitschäk, shōr'reem, hāl'loo, lōm'theem, birkāthee, dālthā, zīlpāh, bīlhāh, hīmleek, shūlchān, hāy'sōr, lā'amōth, chālōm, shālächtee, kätält, nārd, yisrānāl, nīm-r'tsoo, y'hōvāh, shōmrāh, s'achōz, s'enōk, n'tsōr, bārākt, yārd, rāvt, hīn'noo, vāy'vārēk, bītee,

nāl'kāh, yāl'kee, t'sōv'vee, ʔamōrah, vāy'thāv,
 k'thāv'teev, yāvuk, mērchāk, mōlkee, mūktār,
 siksakt, yāft, halithrōsh, ʔethōm, chanōk, chothā-
 sheem, rōm'moo, m'shōt'teem, shōt'too, särtēm,
 yir'noo, yikr'voo, tāshk, v'hīthkāl'kāl't v'hīsh-
 tāch'aveethā.

EXERCISE XV.

Pronounce the following words; also state which of the Sh'vas occurring in each word are *vocal*, and which *silent*; and for what reasons.

פָּדָה, גִּוַע, דָּבַשׁ, קָמַת, יָבֵד, בָּד, אֵת, תוֹד, נוֹשָׁב,
 נָגַשׁוּ, גָּאֻלוֹ, סָגְרָה, מִמָּטִיר, קָטַלְתֶּם, נִסְגְּרָה, וְלִמְקוֹה,
 וַיָּצֹ, כִּנְגְדוֹ, יוֹדְכֹו, יָד, יוֹפֵה, קָרִי, וַפְּצִצְנִי, שָׂרָרָה,
 הָדָר, וַפְּרָרְנִי, וַשֵּׁט, קָלָה, הוֹצֵאת, הָיָא, הַמִּיתָה,
 הַמֶּלֶךְ, הַתְּמַהֲמַהֲנוּ, וְפִי, מוֹדְעִיךָ, הַמָּרִים, בַּעֲשָׂרִים,
 אֲרָחוֹת, תִּבְרָכוּ, אֲחִיזוֹ, קָטַלָה, דְּבָרִי, יָרָא, וְאֲרָאָה,
 וְרָהֲבָה, קָשֶׁט, כּוֹתֵבִים, מִמְּלַכָּה, וְלָדִי, וַשֵּׁט, נִתַּת,
 צִצְקִי, אֶעֱמֹד, וְאִם, וְאֲנִי, לְבָבְךָ, פָּקַח, קָטַלָה,
 לָלֵלָה, מִרְאֲשֵׁת, תַּחֲוֹם, לִבְיָה, קָנִז, עָרַב, פָּאֲנִי,
 אֲנַחְנוּ, וַשֵּׁנוּ, סָבְכִי, וְקָטִיל, מִרְדָּה, מִהִיּוֹת, תִּדְשָׁא,
 שׁוֹנֵאָה, יָהִיָה, שָׁנִי, וַיִּשְׁרַת, לָכִי, אֲחִיָה, אֱלֹהִים,
 אֲחֵרִי, יָהִי, הַמֶּשֶׁל, וַיִּמְהַר, לַעֲשֹׂת, תִּשְׁכִּיל, הַמִּמְלָאִים,
 אֲשֶׁר, יָהִיָה, אֲדָמָה, הַתְּבַרְכָּה, בְּנִי, עָנִי, הָצִי, וַיִּמְדָּד,

V = vocal
 S = silent

after
 is accounted
 in vocal

מֶלֶכִּי, וּבָאֵר, בְּשֵׁלֶשׁ, תּוֹסֶסֶ, שְׁוֹא, יִתְפָּרוּ, אֲכַלְתֶּם,
 זָקִי, אָכַל, יִשְׁתַּחֲוֶה, וְלִשְׁתִּי, יִכְלָלֻהוּ, נִנְאָלוּ, יֵאָסֶה,
 נָבו, תִּמְשַׁלֶּנָּה, אֲדֹנִי, יִשָּׁב, יִבְשֶׁת, אָפוּ, וְנִבְרָכָה,
 שִׁמְךָ, מִפְּקָדִים, בְּצִלְמוֹ, מִגִּלְגָּלִי.

m'qual' l'anni

§ 4. SYLLABLES.

1. Every syllable, and therefore every word, must *begin* with a *consonant*. The conjunction ו = *and* (prefixed to *words* whose first letter is vowelless, or is a labial, ב, מ, or פ), is the sole exception to this rule; e.g. וּבָכַל, וּמִלֶּךְ.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. אָנִי = ā-nee.

3. *Closed* or *shut* syllables are those which *end* in a *consonant*; קָם.

4. *Long* vowels stand regularly in *open* syllables; תוֹשִׁיבִנִּי.

5. *Short* vowels stand regularly in *shut* syllables; רַבָּתִים.

6. An accent (§ 7, 3-§ 10) may reverse rules 4 and 5, and allow a *long* vowel to stand in a *shut* syllable, or a *short* vowel in an *open* one; e.g. יִרְאוּ = yī-r'-oo, לְבַשְׁתָּ = lā-vāsh-tā.

7. In reading Hebrew, Vocal Sh'va may be regarded as forming a sort of *open* syllable. קָטְלָה = kā-ṭ'-lā,

8. No syllable can contain more than a sin-

*see
Gesen
556*

gle vowel. Two concurring vowels, as, e.g. in our word "lion," never occur. See Rule 1.

EXERCISE XVI.

Divide each word in Exercises V., X., XII., and XV. into its component syllables; give the reason why each syllable is open or closed; and also whether the syllable has its proper vowel, together with the reason for it.

§ 5. DAGESH.

1. The dot in א, פ, ב, ד, ג, כ is called the DAGESH LENE, and serves to give to these letters, called *aspirates* their hard sound, e.g. פ = ph, or f, while פ = p; ד = th, while ד = t.
2. A DAGESH FORTE is a simple dot which may be placed in the bosom of any letter, except the gutturals, viz. א, ה, ח, ע, and sometimes ג.
3. Its effect is to *double* the letter in which it stands; e.g. קַטַל = kăt-tāl, חֲגַשׁ = hūg-gāsh. Kāb-bāth must be written כַּבֵּד, not כְּבֵד.
4. It is never found in a *vowelless final* letter of a word, except in אַתָּה and הֵנָּה.
5. It is very rarely found in the *first* letter of a word.
6. When it occurs in an aspirate, א, פ, ב, ד, ג, כ, it not only *doubles* it, but also gives it the *hard*

sound; hence it is both *forte* and *lene*; e.g. דָּבָר, the dot in ד is, of course, *lene*, but the dot in ב makes the letter b, and also doubles it, so that the word is pronounced dāb-bār.

7. The Dagesh in an aspirate can easily be determined. If a vowel sound precede it, it must be Dagesh *Forte*; if a silent Sh'va precede, it is Dagesh *Lene*; e.g. בָּפֶר, the Dagesh in פ must be *forte*. In פִּי, יִפְתָּה, and קִטְלָה the Dagesh is *lene*.

8. Double Vav (וּ) has the same form as Shoo-rēk (ו). When the preceding letter has a vowel, ו = double v; otherwise it is ōō; e.g. קִיּוּם = kīv-vām; but קִיּוּם = koom.

9. In regard to syllabication, the letter in which Dagesh Forte stands, *closes* one syllable, and also *begins* another.

EXERCISE XVII.

Write in Hebrew characters the following words.

Rābbeem, kāllāh, nīttāch, nūggāsh, kūlleē,
yīttān, yīksh'rēnnē, bōtteem, kāvvān, kōlloo,
tsīvvāh, kīyyām, māll'koo, mīllā, g'mālleem,
t'fīllāh, sūbb'kō, mīshsh'thā, y'shāddām, kōllāh,
hīthpāllāt, kāt'lāh, hīmmālāt, shāmmāh, tīg-
g'shee, l'thīttee, hīnnēnnē, hāssēh, tīttāmmām,
vātt'fāll'tāmō, kōssoo, nīttāttēm, y'koonnēnnōo,
yādd'kīnnāh, hīnnābbeethā, vāttīssābbee.

EXERCISE XVIII.

Divide each word into its component syllables. If Sh'va occurs, state why it is vocal or silent. In the aspirates, state whether Dagesh is lene or forte. And when they have no Dagesh, give reason for its omission.

אִשׁוֹ, חַיִּב, עֵנִת, חֵלֶץ, מְכַפֵּר, דִּבְכָּקָה, דִּבְרוּ, נִדְלָתִי
 חֲשֵׁכָה, בְּדַבְרִי, הַפֶּסֶס, קִרְדָּמִים, בְּרָדִים, וַיִּדְּדוּ, מְכַפֵּת
 בָּשָׂת, בִּפְתֹּר, תַּפְתִּין, וַתִּפְלֹטְמוּ, מְדִי, מִדְּכֶם, לָבוֹ
 עֲזִי, עֲמֻכָּן, חָנִי, עֵזֶר, הִתְחַנַּם, הַדִּבֵּר, פָּלָה, שָׁלַח
 הַכֶּפֶה, אֲעִמַּד, אֲחַלֵּק, עֲמֻדָּה, אֲשַׁמַּע, מִמֶּה, מִמֶּנּוּ
 אֶתֶן, תִּתְּנָם, אֲזִיאֵל, אֶתֶן, פִּצְדִּיק, וַיִּקְלַל, הַכֹּדֶה
 חִיצָא, הִזָּה, הַמְנַשָּׁה, אֲצַנְנוּ, כָּלִי, וַיִּשְׁנֹו, וַיִּסְרְנִי
 וַיִּפְתַּח, אֲמַתּוֹ, תִּתְּךָ, שִׁבְתּוֹ, נִכְבְּדִי, עֲדָנוּ, עֲמַדִי
 הַתְּכַנֵּסְתִּי, אֲקַבֵּץ, אֲדַלֵּג, סָקַל, הַשְׁבֵּת, אֲדַמָּה, תִּשְׁבֹּקָה
 וַנִּתְּנָם, אֲתַנֶּנָּה, וַתִּפֹּל, וַיִּטְלְלוּ, הִזְכִּיר, תִּתֵּשׁ, אֲקַשֵּׁר
 וַיִּסְתַּבֵּל, אֲשִׁיג, הִצְטִיד, תִּנַּח, וַתִּתְּנָה, הַנִּבְאָה, הַכֶּבֶס
 תִּסְבִּי, הַזְדַּמְנִתּוֹן, תִּתְּפֹל.

*atpahal
teme
am m'khe*

§ 6. PATTACH FURTIVE.

1. When Pättäch is written under either of the gutturals ה, ח, or ע, standing at the end of a word, it is called *furtive*, and is pr

nounced *before* the guttural, instead of *after* it; e.g. רוּחַ = rooăch, *not* roochă.

2. If a final vowelless letter follow the guttural pointed with Pattach, the Pattach in this case is also *furtive*, e.g. יָחַד = yăchd, *not* yīchăd. Forms of this sort are, however, comparatively rare.

(a) In order to pronounce the furtive Pattach, lay the stress of voice on the vowel preceding the guttural, and just touch the Pattach; somewhat as *ă* in the English words *trial*, *vial*, etc.

(b) "Analogous to this Pattach is our use of a *furtive* ĕ before r, after long ē, ī, ū; e.g. *here* (sounded hēer), *fire* (fīer), *pure* (pūer)."

3. Pattach Furtive never forms an additional syllable; e.g. in רוּחַ, the syllable is *closed*, and the Pattach is simply wedged in between the ר and the ח.

EXERCISE XIX.

Examples for pronunciation.

כַּח, רַע, שְׁלוּחַ, גְּבוּחַ, שִׁיחַ, רִיחַ, זֶרַח, זָרוּעַ,
מְזֻבָּח, הִגִּיחַ, בּוּעַ, מְנִיחַ, נוּחַ, נָח, שָׁמַע, רוּעַ, גִּיחַ,
הוֹדִיעַ, אֶלּוּחַ, מְשָׁלִיחַ, מֶרַע, מִשַּׁח, מְשִׁיחַ, נִבֵּעַ,
הַבִּיעַ, שְׁלִיחַ, אֶסְלּוּחַ, אֶפְתָּח, הַבָּצַע, לְבָלוּעַ, שְׁלַחָה,
הִגִּיחַ.

§ 7. MAPPIK, MAKKEF, AND METHEG.

1. Māppik (*bringing out, or altering*) is a dot in a final ה, and serves to show that it is a *consonant*, and not a mere quiescent letter. Thus, in נְגִה, ה is a consonant, and *closes* the syllable. In נִכָּה, ה is a quiescent, and merely prolongs the sound of Kāmēts, while the syllable is *open*.

(a) Mappik cannot be confounded with Dagesh Forte, as the latter never occurs in gutturals, or final letters.

2. Mākķēf (*binding together*) is a short horizontal bar (or hyphen) between two or more words; e.g. אֶת-כָּל-אֲשֶׁר-לוֹ, וְאִם-טָלַשׁ-אֶלֶּה, וְהִי-יָבֵן.

(a) When words are so connected, only the *last* word has an accent, and the vowel in the final syllable of the words preceding the Makkef is generally *short*.

3. Mēthēg (*a bridle*) is a small perpendicular line (,) placed on the left of the vowel which stands in the *second syllable before the tone*.

(a) Its usual position is by the vowel of the *antepenult*; never in the *ult* or *penult*; e.g. קָטְלוּ. vowel

(b) Its force is that of a *secondary* accent, analogous to that on the first syllable of our words *undertake*, *animation*.

(c) Polysyllabic words sometimes have two or more Methegs; e.g. לִישׁוּעָהָּ.

(d) A vowel with Metheg is usually *long*.

(e) The place of Metheg is often supplied by one of the consecutive accents. § 10.

§ 8. KAMETS AND KAMETS-CHATOOF.

The surest guide for distinguishing between long *ā* and short *ō* (both represented by one sign, viz. ֿ) is the *grammatical derivation* of a word.

For the beginner, the following rules will serve as a guide.

1. The sign ֿ is short *ō* in a *closed unaccented* syllable.

2. The sign ֿ is short *ō* in an *open* syllable only when followed by Kamets-Chatoof or by Chatef-Kamets.

3. Or, to express the rules in a different way, the sign ֿ is short *ō* when followed by,

(1) Dagesh Forte: $\text{רָנִי} = rōnnee$;

(2) Makkef: $\text{כֹּל־} = kōl$;

(3) Kamets-Chatoof: $\text{הֶעֱמָדִי} = hōēmthee$;

(4) Chatef-Kamets: $\text{בִּחְרִי} = bōchree$;

(5) Sh'va, without an intervening Metheg:
 $\text{שְׂמֶרֶה} = shōmräh$; or,

(6) When it stands in a *closed final* syllable, with the accent on the *penult*:
 $\text{וַיָּקָם} = vāyyäkōm$.

REM. 1. Case (5) is the only one which causes any perplexity. It is necessary to determine whether the syllable in which ֿ stands is open or closed ; to discover this we must know whether the Sh'va is vocal or silent. To tell whether the Sh'va is vocal or silent (unless it is followed by an undageshed aspirate, § 5, 1, when, of course, it is *vocal*) we must know whether the preceding vowel is long or short, which is the very point in question.

But a general practical rule is to regard the ְ when followed by ְ without an intervening Metheg as short \ddot{o} ; e.g. $\text{קָטָלָה} = k\ddot{a}t'loo$, while $\text{קָטָלָה} = k\ddot{a}t'loo$.

A Dagesh Forte between the ְ and the ְ of course determines the sound as short \ddot{o} , even though the ְ be accompanied by Metheg; e.g. $\text{קָטָלָה} = k\ddot{a}t'loo$.

REM. 2. Metheg also commonly stands by the Kamets-Chatoof when it is followed by another Kamets-Chatoof or by Chatef-Kamets (Cases 3 and 4). It is only when ְ is followed by ְ that the Metheg is of use to determine the sound as \ddot{a} .

4. The first ְ in the two anomalous words קָטָלָה and שְׂרָשִׁים is short \ddot{o} . Pronounce *kōthā-sheem*, *shōrāsheem*.

5. In all other cases besides those above mentioned, ְ is long \ddot{a} ; viz. in *open* syllables, whether accented or not, whether they have a quiescent letter or not, and in *accented* syllables whether they be closed or followed by Dagesh Forte.

EXERCISE XX.

Write in Hebrew characters the following words.

NOTE.—Be careful to insert Metheg and silent Sh'va in their proper places.

Yōkāl, bōtneem, vāyyä'rōm, bōttākēm, shām, rōnnōo, hōrōmāth, lāk, gōfreeth, y'chōnkā, chōn-nānōo, sōznā, hālāktā, hābbōtteem, kōl-d'vār, kāl, kōthkōth, shālōsh, kōshrah, kash'rāh, yish-mōrkēm, yāshōv, pōrōlkēm, yoomāth, vāyyā-mōth, sōklāh, hāggāmāl kōl-bāsār, kōvōlō, kōtōvkā, shōfk'kā, m'müllāk.

EXERCISE XXI.

Pronounce and write in English characters the following words. Give the reason, in each case why the sign $_$ is long \bar{a} or short \check{o} .

NOTE.—The accent is on the *last* syllable, except where otherwise marked by '.

בָּתִּים, יָשָׁב, וַיָּשָׁב, גָּלְמָה, גִּלְמִי, פָּלְמִי, חָקַךְ-
 קָרָאִי, קָדָשִׁי, שָׁפִטְנִי, הַבְּנִים, הִיָּתָה, כָּל־, יָם, בְּרָחִי,
 גָּלִיתָ, מִצָּא, קָטַבְךָ, סָב, מִלְכָּה, מִלְפָּה, יִקְשֹׁן, בָּרְכוּ
 אֶרְחֶךָ, עָנוּ, עָנִי, שָׁפִטְנִי, לָמָּה, אַחֲרָן, יִכְלֶיָה, יָד,
 חָנִי, דָּכָה, דָּכִים, דָּכִי, פָּפְרוּ, עֲשָׂרָם, וּמִלְנִי, מֵאֲחֻזִּים
 אֶרְחֹן, אֶרְחֹת, יִקְטָן, יָפִי, וַיִּפְּסָה, חֲפָשִׁי, לַחֲלִי, עָרְלָה,
 בַּעֲזָרָא, עֲשָׂקָה, עֲשָׂקָה, אֶרֶךְ, יִכְנֶיָה, הִנָּתְקִי, וַיִּנָּתְנִי
 רַב־אָדָם, רַב, הִתְחַלָּה, עָרְלָתוֹ, אֶרֶן, יִקְנָעָם, בְּחֻלִּי
 מִשְׁלֹ, מִשְׁלֹ, אֲנִיָּהֶךָ, נִדְדָה, נִיָּעַךְ, עֲפִלִּיכֶם, עֲפָאִים
 טַהֲרָה, תוֹרְתֶךָ, לַחֲק־עוֹלָם, חֲמָרִים, וַתִּכְתֹּב־שָׁם
 פִּתְנוֹת, אֲחֵלִי, שָׁדַד, פָּסוּ, מֵאָדָם, וַחֲלִיִּים, מַעֲמַד
 חֲרַבְתָּ, וַתִּחַם, יִשָּׁדָם, אֲנִיָּהֶנּוּ, שָׂוָא, חֲכָמָה, הִשְׁפָּכָה
 לָמָּה, תַּעֲבֹדָם, הַקִּים, מוֹתָהּ, וַיַּעֲלֵנִי, קָדְקָדוֹ, קִסְמִי
 מִרְטָה, מֵאֲסָכָם, צִהָרִים, חֲלִיִּים, וַיִּלָּשׁ, וַיִּבְשָׁה, וַיַּעֲזָה
 קָרַבְכֶם, קָטַנִּי, הִשְׁפּוֹת, גָּד־ל־, כָּנַת, שָׂרָךְ, וַתִּחַם
 וַיִּצֵּם, וַיִּפְתִּי, נִפְצָה, אֲבַחֲנֶךָ, הִשְׁמָה, פָּעֲלָכֶם, קָטַנִּי

וְנָשָׁב, גָּזִי, רַחֲקָה, בָּלוּ, תֶּאֱרָם, אֲמַנָם, אֲעֲלֶה, סֵלִיחַ,
 מִתִּנִּי, מֵאֲסוֹ, וְחֲלִי, וְסֻעָדָה, דָּלִיו, דָּקָר, דָּלֶחֶד, חָגָה,
 וְיִשְׁלֶ-בֶךְ, בְּחֶרֶת, מִחֶרֶתם.

§ 9. VÄV AND YOTHE AS CONSONANTS.

1. (a) Whenever Väv is preceded by any other vowel than Shoorëk, Kibboots, or Chōlēm; or whenever Yothe is preceded by any other vowel than Cheerëk, Tsārā, or Sēgöl; or (b) whenever they receive Dagesh Forte; or (c) have a vowel or vocal Sh'va; or (d) stand at the beginning of a word, they are treated as consonants, viz. v or y; thus וְ = äv, as in וְ; וּ = äv, as in וּ; וֹ = āv, as in וֹ; וֹ = ëv, as in וֹ; וֹ = iv, as in וֹ; וֹ (like וֹ) = äv, as in וֹ, pronounced bänäv.

Thus וְ or וֹ = aī,* as in *aisle* (not like ai in *pail*), וֹ = tsäraī; וֹ = ōy, sounded not like oy in *boy*, but more like oee, e.g. וֹ = goee; וֹ = ooy, like uoy in *buoy*, i.e. oooo; e.g. וֹ = gäloooo.

As the forms in which Yothe takes Dagesh Forte cause the beginner some perplexity, the pronunciation of some of these forms is here given.

* Whenever aī occurs in this section, it is always to be so pronounced.

עָשׂוּי, וַיַּעֲנֶה, עָנָה, עָיִים, מַחְלִי, קָנוּ, תַּכְנִיִּים, וַיֹּאמֶר,
שָׁלוּ, שָׁלוּ, שָׁכַח, דִּי, שִׁי, וַיִּרְכַּב, רַגְלִיו, רַגְלִי, פִּיו,
הוּי, וַיִּרְו, וַיִּהְי, אוֹי, צָפִי, אֲדָנִי, שָׁדִי, הוֹרִי, חוֹי,
נָקִים, חֲנִיּוֹת, חֲצִיו, נִי, צָדִי, תַּמִּי, חֲצִי, עָמִי, לְחִי
כִּלְיוֹ, עֵינָיו, יוֹנִיו, יָדָיו, שִׁירָיו, חֲתִיתוֹ, אֲרִנָּה, דֶּרֶכִּי,
הַיּוֹם, פָּנָיו, קָנָם, וַיּוֹשֶׁב, וַיִּצֹר, וַיַּעַשׂ, וַיִּקְבְּצוּ, וַיִּקְרָא,
אֲחִיו, בָּנָיו, לָהּ, קָנִי, שָׁנָה, גִּנָּה, גִּנְיָה, דָּנִי, קִיּוֹה,
דָּוִד, קָנִי, הִנֵּה, גֹּשׁ, קָנוּ, גֹּשׁ, הִנֵּה, קָנָה, נָתַת, חֲוֹת,
יִתְחַה, מִצְוֹתָיו, קִצְוֹתָיו, פְּנֹתָיו, קִדּוֹת, וַיַּעֲנִיָּהֶם.

§ 10. ACCENT.

1. In addition to the vowel points, Dagesh, Mappik, Metheg, etc., Hebrew words in the Bible are furnished with accents, which indicate either (1) the tone-syllable, or (2) the syntactical relation which each word of a sentence bears to the rest.

2. The following is a list of the various forms of the accents, with their names.

1. $\overset{\sim}{-}$ Sillook.	10. $\overset{\cdot}{-}$ Päshtä.	19. , P'sseek.
2. $\overset{\wedge}{-}$ Athnäch.	11. $\overset{\cdot}{-}$ Zärkä.	20. $\overset{\sim}{-}$ Moonäch.
3. $\overset{\cdot}{-}$ Mërkä.	12. $\overset{\cdot}{-}$ Y'theev.	21. $\overset{\cdot}{-}$ Kädinä.
4. $\overset{\cdot}{-}$ Tifchäh.	13. $\overset{\cdot}{-}$ Gërësh.	22. $\overset{\cdot}{-}$ Double Mërkä.
5. $\overset{\cdot}{-}$ Zäkëf Kätön.	14. $\overset{\cdot}{-}$ Double Gërësh.	23. $\overset{\cdot}{-}$ Mähpäk.
6. $\overset{\cdot}{-}$ Zäkëf Gäthöl.	15. $\overset{\cdot}{-}$ Great T'lishä.	24. $\overset{\cdot}{-}$ Shälshëlëth.
7. $\overset{\cdot}{-}$ Sëghöltä.	16. $\overset{\cdot}{-}$ Little T'lishä.	25. $\overset{\cdot}{-}$ Därgä.
8. $\overset{\cdot}{-}$ T'veer.	17. $\overset{\cdot}{-}$ Kärnä Färä.	26. $\overset{\cdot}{-}$ Y'räch.
9. $\overset{\cdot}{-}$ R'veeä.	18. $\overset{\cdot}{-}$ Püzër.	

3. These forms, except the first two, need not now be learnt. It suffices to remember, that if there be but *one* accent on a word, it generally denotes the *tone* syllable, i.e. the syllable upon which *the stress of voice is to be laid*. If there be two *different* accents on a word, the *second* one marks the tone; but if both accents be *alike*, then the *first* marks it.

4. Monosyllables, unless followed by Makkef, have the tone. In most words, the *ultimate* syllable has the tone; e.g. מוֹלֵד, יָבֵן. In words that have _ in the ult, the tone is on the *penult*; e.g. מֶלֶךְ = mēlōk. The tone is also on the *penult* in words preceded by וַיִּשָּׁב = vāyyā'shōv.

5. The tone can only be on the *ult* or *penult*, never on the antepenult.

6. The mark : called Sōf-P'sook always separates the verses, and takes the place of our period. The Athnāch _ stands about the middle of the verse, and divides it into two clauses. [In poetry the Merka serves the same purpose].

7. The syllables that have Sillook (which occurs only under the *last* word of a verse, immediately preceding Sōf-P'sook) or Athnach are said to be "in pause." Hence the vowel of such syllables is usually lengthened; e.g. רַכֵּב in pause becomes רַכֵּב.

8. The Sillook _ can never be confounded with Metheg _ , as the former stands only under

the *last* word of a verse, and then *always under the tone-syllable*, while Metheg *never* stands under the tone-syllable.

EXERCISE XXIII.

State upon which syllable the stress of voice is to be laid in each word of the first chapter of Genesis; and for what reasons.

§ 11. K'REE AND K'THEEV.

1. K'ree means *marginal reading*. K'theev means *the text*. A star * or circle ° over a word in the text directs the attention to the foot of the page.

2. The vowels under the consonants of the word in the text belong to the *consonants in the margin*, not to the word in the text. Thus, in Jer. xlii. 6, the text has אֲנִי, the margin has אֲנִיָּהּ, therefore אֲנִי is to be pronounced אֲנִיָּהּ. The proper vowels for אֲנִי would be אֲנִי; cf. 1 Sam. v. 6; 2 Kings xvii. 16.

3. If a word in the text has no vowels, it is regarded as superfluous; e.g. Jer. li. 3.

4. When vowels alone are found in the text, the consonants to which they belong are printed in the margin. Thus, in Judges xx. 13, * stands in the text; in the margin we have בָּנִי; cf. 2 Sam. viii. 3; 2 Kings xix. 31, 37.

5. There are a few standing K'rees which are

unnoticed in the margin ; e.g. הוּא [in the Pentateuch] should always be pronounced Hee, not Heev. יִשְׁשַׁכָּר = yïssākār. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it *yhōnāi*, whose vowels it is pointed with. However, *we* usually read it as it is pointed, and pronounce it Jehovah. If אֲדֹנָי precede it, it is pointed יְהוָה, which a Jew would pronounce *yhōheem*.

DIRECTIONS TO THE STUDENT.

NOTE.—The following chapters are inserted for practice in reading the text, and in applying the foregoing rules. These “directions” will indicate to the student the several points to which attention should be paid.

1. Practice reading these chapters *aloud*, until they can be read with accuracy and ease.
2. Divide each word into its component syllables, and give the rule for each syllable. § 4.
3. Give rule for the use of each vowel that occurs. § 4, 4–7.
4. Distinguish the vocal and silent Sh’vas.
5. In case of each Sh’va, state why it is vocal or silent. § 3.
6. Distinguish Dagesh Lene from Dagesh Forte. § 5.
7. Note *final* letters and *dilated* letters.
8. Note the quiescent letters. § 2, 3–4.
9. Select the words in which Mappik occurs.
10. Select the words in which Pattach Furtive occurs. § 6.
11. Find instances in which Cholem coincides with the diacritical point of ם. § 2, 5.
12. Find the words in which Kamets-Chatoof occurs. § 8.

GENESIS.

בראשית.

CAPUT I. א

- 2א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה רֵחָו וְכָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
3 מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
4 אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין
ה אוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ
דָּקָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וַיְהִי מַבְדִּיל בֵּין
7 מַיִם לַמָּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמָּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמָּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־
8 כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־בֹקֶר
9 יוֹם שֵׁנִי: פ וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמָּיִם מִתַּחַת
הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וְתִרְאֶה הַיַּבָּשָׁה וַיְהִי־כֵן:
י וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמָּיִם קָדָא יַמִּים

- 11 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ
 דָּשָׂא עֹשֶׁב מִזֶּרֶע וְרֹעַ עֵץ פָּרִי עֵשָׂה פָרִי לְמִינֹו אֲשֶׁר
 12 זֶרְעֻכֶּן עַל-הָאָרֶץ וַיְחִי-בָהֶן: וַהֲוָא הָאָרֶץ דָּשָׂא עֹשֶׁב
 מִזֶּרֶע וְרֹעַ לְמִינֵהוּ וְעֵץ עֲשָׂה-פָרִי אֲשֶׁר זֶרְעֻכֶּן לְמִינֵהוּ
 13 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיְחִי-עֶרֶב וַיְחִי-בֹקֶר יוֹם שְׁלִישִׁי: 14
 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲוָי לְאֹתֹת וּלְמוֹעֲדִים
 וּלְיָמִים וּשְׁנָיִם: וַהֲוָי לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר 15
 עַל-הָאָרֶץ וַיְחִי-בָהֶן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת 16
 הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמָּאֹר
 הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם 17
 אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ: וּלְמֹשֶׁל 18
 בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא
 אֱלֹהִים כִּי-טוֹב: וַיְחִי-עֶרֶב וַיְחִי-בֹקֶר יוֹם רְבִיעִי: 19
 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה 20
 וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא 21
 אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ הַחַיָּה
 הַרְמִשֶׁת אֲשֶׁר שָׂרָץ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף כָּנָף

22 לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר
 פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבֶּה בָּאָרֶץ:
 23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חָמִישִׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּחֲמָה וּרְמֵשׁ
 בָּ־ וְחַי־וְאָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי
 הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל־רֶמֶשׁ
 26 הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיֹּאמֶר אֱלֹהִים
 נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיְרֻדוּ בְּדֶגֶת הַיָּם וּבָעוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׁ הָרֹמֵשׁ
 27 עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
 28 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיִּנָּקֶה אֹתָם
 אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ
 וּכְבָּשׁוּהָ וּרְדוּ בְּדֶגֶת הַיָּם וּבָעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
 29 הָרֹמֶשֶׁת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם
 אֶת־כָּל־עֵשֶׂב הָזֶה וְכָל־אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
 הָעֵץ אֲשֶׁר־בּוֹ פֶּרִי־עֵץ וְכָל־זֶרַע וְכָל־זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:
 3 וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל רֹמֵשׁ עַל־
 הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ

וַיְהִי־בֹקֶן: וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהַנְהִיטֹם 31
מֵאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: פ

ב

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וַיְבָרֶךְ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְּאָם: וַיְבָרֶךְ אֱלֹהִים בְּיוֹם א
הַשְּׁבִיעִי מִלֵּאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי
מִכָּל־מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם 3
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי כֹן שָׁבַת מִכָּל־מְלֵאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם 4
וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ
וְשָׁמַיִם: וְכָל־שְׁנֵי הַשָּׁנָה מָרָם יִהְיֶה בָאָרֶץ וְכָל־ה
עֹשֶׂב הַשָּׁנָה מָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים
עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד יַעֲלֶה 6
מִן־הָאָרֶץ וְהִשָּׁקָה אֶת־כָּל־פָּנֵי הָאֲדָמָה: וַיִּצְרֹ יְהוָה 7
אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפּוֹ נִשְׁמַת
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּשְׁעַ יְהוָה אֱלֹהִים 8
בְּגֶעְזוֹ מִקְדָּם וַיִּשֶׁם שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָּר: וַיִּצְלַח 9
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ גִּחְמָד לְמִרְאָה וְטוֹב
לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ הַבָּעֵת טוֹב וְרָע:

וַיִּהְיֶה יוֹמָא מַעֲדָן לְחַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרָד יְהוָה
 11 לְאַרְבַּעַה רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב
 12 אֶת כָּל־אֶרֶץ הַחוּלָה אֲשֶׁר־שָׁם הַדֶּקֶב: וְנֹתֵב הָאֶרֶץ
 13 הַהִוא טוֹב שָׁם הַבְּדִלָּה וְאֶבֶן הַשָּׁהִם: וְשֵׁם־הַנָּהָר
 14 הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ: וְשֵׁם־הַנָּהָר
 הַשְּׁלִישִׁי תִּדְקֵל הוּא הַהֹלֵךְ קִדְמַת אֲשׁוּר וְהַנָּהָר
 טו הָרְבִיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם
 16 וַיַּנְחֵהוּ בְּגִן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: וַיֹּצֵא יְהוָה אֱלֹהִים
 17 עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֵּן אָכַל תֹּאכַל: וּמִעֵץ הַדַּעַת
 טז טוֹב וְדַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מָמָוֶה מוֹת
 18 תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם
 19 לְבִדּוֹ אֶעֱשֶׂה־לּוֹ עֹזֵר כְּנֶגְדּוֹ: וַיִּצֹר יְהוָה אֱלֹהִים מִן־
 הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא
 אֶל־הָאָדָם לִרְאוֹת מֵה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ גִּפְשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־
 הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם
 21 לֹא־מָצָא עֹזֵר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים וַתִּרְדָּמָה
 עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מֵעֲלֻעָתָיו וַיִּסְגֵּר בָּשָׂר

22 תחתנה: ויבן יהוה אלהים | את-הצלע אשר-לקח מן
 23 האדם לאשה ויבאה אל-האדם: ויאמר האדם זאת
 הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה
 24 כי מאיש לקחה-זאת: על-כן יעזוב-איש את-אביו ואת-
 אמו ודבק באשתו והיו לבשר אחד: והיו שניהם כח
 ערומים האדם ואשתו ולא יתבששו:

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ג והנחש הנה ערום מכל חית השדה אשר עשה יהוה
 אלהים ויאמר אל-האשה אף כיראמר אלהים לא
 תאכלו מכל עץ הגן: ותאמר האשה אל-הנחש מפרי
 2 עץ-הגן נאכל: ומפרי העץ אשר בתוך-הגן אמר
 אלהים לא תאכלו מפניו ולא תגעו בו פן-תמתו: ויאמר
 3 הנחש אל-האשה לא-מות תמתו: כי ידע אלהים כי
 ביום אכלכם מפניו ונפקחו עיניכם והייתם כאלהים
 4 וידעי טוב ורע: ותרא האשה כי טוב העץ למאכל וכי
 5 תאוה-הוא לעינים ונחמד העץ להשכיל ותקח מפריו
 ותאכל ותתן גם-לאישה עמה ויאכל: ותפקחנה עיני
 6 שניהם וידעו כי עירום הם ויתפרו על-הם תאנה ויעשו

- 8 לָהֶם חֲגֹרֹת׃ וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה׃
 בָּגָן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
 9 אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן׃ וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
 - וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קוֹלִי שָׁמַעְתִּי בָּגָן וַאֲרֵא
 11 כִּי־עֵרָם אֲנִי וְאַחֲבָא׃ וַיֹּאמֶר מִי הָיִיד לָךְ כִּי עֵרָם
 אַתָּה מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכָל־מִמֶּנּוּ אֲכַלְתָּ׃
 12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִיא נָתַתְּחֵלִי
 13 מִן־הָעֵץ וְאָכַל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־נָּעַת
 14 עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ הִשְׁיֵאֲנִי וְאָכַל׃ וַיֹּאמֶר
 יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂית וְאַתָּה אָרֹר אֶתָּה
 מִכָּל־הַבְּחֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גִּחְוֹנֶךָ תֵּלֵךְ וְעָפָר
 טו תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃ וַאֲכָה אֶת־אִשְׁתְּךָ וְבִין הָאִשָּׁה
 וּבִין זֶרַעַךְ וּבִין זֶרַעָהּ הִיא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפֶנּוּ
 16 עֲקֹב׃ ׀ אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֲרַבָּה עֲצֻבֹנֶךָ
 וְהִרְבֵּךְ בְּעָצֵב תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁוָקְתֶךָ וְהוּא
 17 יִמְשָׁל־בָּךְ׃ ׀ וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ
 וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
 אֲרוּרָה הָאֲדָמָה בְּעִבּוֹרְךָ בְּעֲצָבוֹן תֹּאבִלְנָהּ כָּל יְמֵי

חַיָּה: וְקוֹץ וְדַרְדַּר תַּעֲמִיחַ לָךְ וְאָכַלְתָּ אֶת-עֵשֶׂב
 הַשָּׂדֶה: בְּזַעַת אַפֶּיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶכֶת אֶל-
 הַתְּאֵדָמָה כִּי מִמֶּנָּה לִקְחַתָּ כִּי-עֵפֶר אֶתְהָ וְאֶל-עֹפֶר
 הַיָּשׁוּב: וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה כ
 אִם כָּל-חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כְּתִנּוֹת ²¹
 עֹזר וַיְלַבֵּשֵׁם: פ וַיֹּאמְרוּ יְהוָה אֱלֹהִים הֵן ²²
 הָאָדָם חַיָּה כְּאֶחָד מִמֶּנּוּ לָקַעַת טוֹב וְרַע וַעֲתָה וּפֶךְ
 יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
 וַיִּשְׁלַחֲהוּ יְהוָה אֱלֹהִים מִגֶּן-עֵדֶן לְעַבֹּד אֶת-הָאֲדָמָה ²³
 אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרַשׁ אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם ²⁴
 לְגִן-עֵדֶן אֶת-הַכְּרִבִּים וְאֵת לֶחֶט הַחַרְבִּי הַמַּתְהַפֶּכֶת
 לְשֹׂמֵר אֶת-דֶּרֶךְ עֵץ הַחַיִּים: ס

מ

CAP. XL. מ

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאוּ מִלֶּךְ-מִצְרַיִם *
 וְהָאִפֶּה לְאֲדֹנֵיהֶם לְמֶלֶךְ מִצְרַיִם: וַיִּקְצֹף פְּרָעֹה עַל שְׁנֵי ²
 סָרִיסָיו עַל שֵׁר הַמִּשְׁקִים וְעַל שֵׁר הָאוֹפִים: וַיִּתֵּן אֹתָם ³
 בְּמִשְׁמֶר בֵּית שֵׁר הַטְּבָחִים אֶל-בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר
 יוֹסֵף אֶסֹּר שָׁם: וַיִּפְקֹד שֵׁר הַטְּבָחִים אֶת-יוֹסֵף אֹתָם ⁴

ה וַיִּשְׁרֹת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר: וַיַּחֲלֹמוּ חֲלוֹם שְׁנֵיהֶם
 אִישׁ חֲלֹמוֹ בְּלֵילָה אֶחָד אִישׁ בְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה
 וְהָאֹפֶה אֲשֶׁר לַמֶּלֶךְ מִצָּרִים אֲשֶׁר אֲסוּרִים בְּבֵית הַסֹּהַר:
 6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיֵּרָא אֹתָם וְהֵנֵם וְעֶפְסִים:
 7 וַיִּשְׁאַל אֶת־סֵרִיסֵי פְרָעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו
 8 לֵאמֹר מַדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם
 חֲלֹמְנוּ וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף חֲלוֹא לְאֱלֹהִים
 9 פְּתָרִים סִפְרוּ־נָא לִי: וַיֹּסֶפֶר שְׁר־חֲמִשָּׁקִים אֶת־חֲלֹמוֹ
 י לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גִפֶּן לְפָנַי: וּבִגְפֶן שְׁלֹשָׁה
 10 שָׁרִיגִם וְהוּא כְּפֶרֶחַת עֲלֵתָה נֹצֶה הַבְּשִׁילוֹ אֲשַׁבְּלֶתִיהָ
 11 עֲנָבִים: וְכֹס פְּרָעָה בְּיָדִי וְאֶקַּח אֶת־הָעֲנָבִים וְאֶשְׁחַט
 אֹתָם אֶל־כּוֹס פְּרָעָה וְאֶתֵּן אֶת־חֲכֹם עַל־כֶּף פְּרָעָה:
 12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרֹנוֹ שְׁלֹשֶׁת הַשָּׁרָגִים שְׁלֹשֶׁת יָמִים
 13 הֵם: בְּעוֹד שְׁלֹשֶׁת יָמִים יֵשָׂא פְרָעָה אֶת־רֹאשׁוֹ וְהִשִּׁיבָהּ
 עַל־כַּנְהַךְ וְנִתְּתָה כּוֹס־פְּרָעָה בְּיָדוֹ בְּמִשְׁפָּט הָרָאוּשׁוֹן אֲשֶׁר
 14 הָיְתָה מִשְׁקָחוֹ: כִּי אֲסֻכְרֶתְנִי אִתָּךְ בָּאֲשֶׁר יֵיטֵב לָךְ
 וְעֲשִׂיתִנָּה עִמָּדִי חֶסֶד וְחֻכְרֶתְנִי אֶל־פְּרָעָה וְהוֹצֵאתְנִי
 15 מִן־חֲבֵית הַזֶּה: כִּי־גִנֵּב גִּנֵּבְתִּי מֵאַרְץ הָעֵבְרִים וְגִסְפָּה

- 16 לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׁמוּ אוֹתִי בְּבוֹר: וַיֵּרָא שְׂרֵה־הָאֲפִים
 כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף אֶחָד־אֲנִי בְּחַלּוּמִי וְהִנֵּה
 17 שְׁלֹשָׁה סָלִי חֲרִי עַל־רֹאשִׁי: וּבִסֵּל הֶעֱלִיזוֹן מִכָּל מִזְאָכָל
 פְּרָעָה מִעֲשֵׂהָ אִפְּהָ וְהָעוֹף אֲכָל אֹתָם מִן־הַסֵּל מֵעַל
 18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פָּתַרְנִי שְׁלֹשֶׁת הַסָּלִים
 19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יִשָּׂא פְרָעָה אֶת־
 רֹאשׁוֹ מִעֲלִידָה וְחָלָה אוֹתָהּ עַל־עֵץ וְאָכַל הָעוֹף אֶת־
 בְּשָׂרָהּ מִעֲלִידָה: וַיְהִי ׀ בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּלֶת אֶת־
 פְּרָעָה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עַבְדָּיו וַיִּשָּׂא אֶת־רֹאשׁ ׀ שֶׁן
 21 הַמִּשְׁקִים וְאֶת־רֹאשׁ שֶׁן הָאֲפִים בְּתוֹךְ עַבְדָּיו: וַיָּשָׁב
 אֶת־שֶׁן הַמִּשְׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פְּרָעָה:
 וְאֵת שֶׁן הָאֲפִים חָלָה בְּאִשֶּׁר פָּתַר לָהֶם יוֹסֵף: וְלֹא־זָכַר
 22 שְׂרֵה־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ:
 23

APPENDIX.

In compliance with the wishes of some of my students, I have here added a few pages containing some rules for the formation of the regular verb, together with the characteristics of the various parts of the verb, of the noun, and of the suffixes.

I. FORMATION OF THE REGULAR VERB.

1. The STEM of the verb is the third masc. sing. pret. Kal, and consists of three radical letters. The second radical is pointed with ־ , the vowel of action, the first radical receiving pretonic Kamets. (Green, § 82, 1.) קטל.

Intransitive verbs take ־ or ־ with the second radical.

From the stem are next formed the six *conjugational stems*: viz.

(1) NIPHAL by prefixing Nun (נ) to the stem קטל. נקטל which (Green, § 61, 1) becomes נקטל.

(2) PIEL, by doubling the middle radical by Dagesh Forte (thus doubling or increasing the force of the verb); and pointing the first radical with ־ ,* and the second with ־ . קטל.

(3) PUAL, by doubling the middle radical, and pointing the first radical with ־ , and the second with ־ . קטל.

(4) HIPHIL, by prefixing ה to the stem (in order to pronounce the vowel more strongly), and pointing it with ־ ,* also placing ־ with the second radical. הקטיל.

(5) HOPHAL, by prefixing ה pointed with ־ (or ־) to the stem. הקטיל.

(6) HITHPAEL, by prefixing הִ (the reflexive pronoun) to the original form of the Piel; viz. קטל. הקטיל.

* Contrary to the analogy of all the other forms of these Conjugations in Hebrew, as well as to *all* the forms of these Conjugations in each of the kindred languages.

2. From each of these seven stems is formed an *Infinitive absolute*,—

(a) In the *Kal* by changing the last vowel to *i*. קָטַל.

(b) In the *Niphal* (sometimes by changing the last vowel of its stem to *-*, e.g. נִקְטַל) generally by prefixing ה (a relic of הָ) to the stem, assimilating the ה and representing it by Dagesh Forte (הִקְטַל), inserting pretonic ה under the first radical (הִקְטַל), and changing the ult. vowel of the stem to Cholem; e.g. הִקְטַל.

(c) In the *Piel* and *Pual*, by changing the ult. vowel of the stems to *-*, and in the *Piel* by placing the original vowel of its stem, (viz. Pattach), under the first radical; e.g. קָטַל, קִטַּל.

(d) In the *Hiphil* and *Hophal*, by changing the ult. vowel of the stems to Tsārā (ִ), and in the *Hiphil* by restoring the original vowel, i.e. *-*, to the prefix ה; e.g. הִקְטִיל, הִקְטִיל.

(e) In the *Hithpael*, by changing the ult. vowel of the stem to Cholem; e.g. הִקְטִיל. If the first radical be a *sibilant*, the ה will be transposed with it; if a *dental*, the ה will be assimilated to it by Dagesh Forte.

REMARK.—It will be noted, therefore, that *Cholem* in the ult. usually marks the *Infinitive absolute*.

3. From each *Infinitive absolute* is next formed an *Infinitive construct*,—

(a) In the *Kal* by rejecting the pretonic Kamets.

(b) In the *Niphal* by changing *-* to *-*.

(c) In all the other Conjugations by changing the ult. vowel so as to correspond with the ult. vowel of its conjugational stem.

4. From each *Infinitive construct* is formed a *Future*; by prefixing the personal preformatives ה, ה, ה, ה, dropping the ה of the Inf. in *Niph.*, *Hiph.*, *Hoph.*, and *Hithpael*, and giving its vowel to the personal prefix. These prefixes, abstractly considered, are of course pointed with Sh'va.

5. From the second person of the *Jussive Future* (Green, § 97, 2) in all cases are formed the *Imperatives*, by simply dropping the personal prefix ה (which is superfluous in the Imp.) and restoring the ה if it originally stood in the *Infinitive construct*.

The *Pual* and *Hophal* being pure passives, have no Imperative.

6. The *participles* (being verbal nouns) are mostly formed from the *Infinitive construct*.

(a) In the *Kal*, however, the arbitrary forms קָטֵל קָטֵל are used.

(b) In the *Niphal* the form נִקְטֵל (formed after the analogy of the participles of intransitive verbs, i.e. from the conjugational stem) is used.

(c) In the other Conjugations מ is prefixed to the Infinitive, the ה is dropped, the מ taking its vowel instead of ה , and the last vowel of the Infinitive, if short, is lengthened.

TABULAR VIEW OF THE REGULAR VERB, to illustrate these rules.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Stems	קטל	נִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
Inf. abs.	קטול	הִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
Inf. con.	קטל	הִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
Futures	יִקְטֹל	יִקְטַל	יִקְטֹל	יִקְטֹל	יִקְטִיל	יִקְטַל	יִתְקַטֵּל
Impera.	קטל	הִקְטַל	קָטַל		הִקְטִיל		הִתְקַטַּל
Particip.	קָטַל	נִקְטָל	מְקַטֵּל	מְקֻטָּל	מְקַטִּיל	מְקֻטָּל	מְתְקַטֵּל

קטול

For the explanation of the personal *affixes* of the Perfect or Preterite, and of the *prefixes* of the Future, cf. Green, § 85, 1. *a.*, and for the vowel changes, cf. § 85, 2. *a.*

II CHARACTERISTICS OF THE VERB.

In looking at a form of the verb, having removed its suffixes, first determine its *tense* or *mode*.

1. CHARACTERISTICS OF THE TENSES.

The *Future* may be known by its *prefix* נ , ה , י , א .

The *Perfect* has *affixes*, but no personal prefixes.

REM. — The *Imperative* also takes affixes, but cannot be mistaken for the Perfect, as the vowels under the first radical in the Kal and Piel, and under the ה in Hiphil, differ; while in the Niphal the Imper. takes the prefix ה , the Perf. having נ .

2. CONJUGATIONAL CHARACTERISTICS.

(A) If a verb be in the *Future*, the *vowel under the prefix* marks the Conjugation.

This vowel in the *regular* verb, in the *Kal* and *Niphal* is ה , in *Piel* and *Pual* invariably ה , in *Hiphil* ה , in *Hophal* ה or ה , in *Hithpael*, ה .

The *Niphal* may be distinguished from *Kal*, by the ה under the first Radical immediately after the prefix. הִקְטַל . The *Piel* from the *Pual* by the vowels under the first radical.

As these vowels under the prefixes are, in the various classes of verbs, liable to mutations caused by the presence of weak letters, etc., the following table may be found useful in most cases, not only for determining in what *conjugation* the *future* tense of a verb is found, but also to what *class* it belongs, thus serving the student as guide for tracing out the root.

Class.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Reg. Verb,	ִ (ְ) *	ִ (ְ) *	ִ (ְ) *	ִ (ְ) *	=	ִ (ְ) *	ִ (ְ) *
גuttural,							
כuttural,							
לֹא							
פֶּנֶן						ִ (ְ) *	
פֶּגֶם guttural,	ִ (ְ) *	ִ (ְ) *					
פֶּה	ִ (ְ) *	ִ (ְ) *					
לֹהֵט	(ִ (ְ) * apoc. form.)						
פֶּרֶץ	ִ (ְ) *				ִ (ְ) *	ִ (ְ) *	
עֵץ	ִ (ְ) *				ִ (ְ) *	ִ (ְ) *	
עֵר	ִ (ְ) *				ִ (ְ) *	ִ (ְ) *	

* These occur only under א. The other vowels in brackets occur only in exceptional forms. Where no vowels are printed the vowels are the same as in the Regular Verb.

It will be observed that the vowel under the prefixes of the Future varies chiefly in the Kal, Hiphil, and Hophal Conjugations.

To illustrate the method of using this table, take יוֹשִׁיב: the vowel

with the prefix is י; referring to the table we find that the conjugation is *Hiphil*, and, casting the eye to the left hand column, that it is a פִּי verb; יָשַׁב is therefore the root.

Or, take יָקוּם. The vowel of the prefix is ה־, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class עָע or עִי. The vowel ה־ or הֿ under the *radical*, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. *Kal* יָקוּם, *Hiphil* יִקְרָא; *Kal* יָסַב, *Hiphil* יִסְבֵּן.

(B) If the verb (having an *affix*) be in the *Preterite*,

נ prefixed marks the *Niphal*,

Dagesh Forte in the middle Radical marks the *Piel* and *Pual*.

Exc. Verbs ע guttural, of course omit the Dagesh, but lengthen the vowel under the first Radical to הֿ in the *Piel*, and to וֿ in the *Pual*; e.g. *Piel* גָּעַל, *Pual* גֻּעַל. Verbs עִי double the *third* Radical, which form verbs עָע borrow.

ה prefixed marks the *Hiphil* and *Hophal*.

הָה prefixed marks the *Hithpael*.

3. CHARACTERISTICS OF THE PERSON.

PRETERITE Tense. *Affix* ה־ or נִי denotes the 1st person.

Affix הָ, הָם, הֶן, denotes the 2d person.

Affix הָה־ or וִי denotes the 3d person.

FUTURE Tense. *Prefix* אֶ or אֲ denotes the 1st person.

Prefix הָ denotes the 2d person.

Prefix וִ (or וָ) denotes the 3d person.

4. CHARACTERISTICS OF NUMBER.

Affixes הָ, הָם, הֶן, וִ, וָ denote the *Plural*.

5. CHARACTERISTICS OF THE INFINITIVE AND IMPERATIVE.

Infinitives and Imperatives have the *conjugation* denoted as in the *Preterite*, except the *Niphal*, which takes the prefix הָ and also Dagesh Forte in the first Radical, except in verbs ע guttural.

6. CHARACTERISTICS OF THE PARTICIPLES.

Niphal Participle begins with נִ; all the rest (except *Kal*) with מִ, and the conjugation is denoted as in the *Future*, i.e. by the vowel accompanying the prefix.

III. CHARACTERISTICS OF THE NOUN.

MASCULINE.

Singular.

Absolute has no characteristic termination.

Construct is like the *Absolute*; except in case there is a mutable vowel in the *Absolute* it is generally shortened or rejected.

NOTE. — Kamets and Tsara rarely occur in the construct.

Nouns in חֲ- make their *Construct* in חִ-.

Nouns in חָ- make their *Construct* in חִ-.

Plural.

Absolute ends in חִי- (rarely in חִי- or חִי-).

NOTE. — Some masculines make their plural in חִי (cf. Green § 200 a.).

Segholates insert חִ- before חִי-; e.g. חִיְּחִיְּחִיְּ.

Construct ends in חִ-.

FEMININE.

Singular.

Absolute ends in חִיְּ or חִיְּ (rarely in חִיְּ, חִיְּ, חִיְּ).

Construct ends in חִיְּ (or חִיְּ).

Plural.

Absolute. חִי is substituted for the ending of the *Singular*.

Segholates insert חִ- before this ending חִי.

Construct also ends in חִי, before which *Segholates* revert to their original monosyllabic form.

Duals make their *Absolute* in חִיְּ, their *Construct* in חִיְּ. Before חִיְּ feminines in חִיְּ become חִיְּ.

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by י or נ.

Second Person is indicated by ת.

Third Person is indicated by חִיְּ, י, נ, or ת.

NOTE. — י inserted between a noun and its suffix shows that the noun is in the plural number; in the first person singular this י coincides with the characteristic of the suffix.

If the characteristics as here given are thoroughly committed to memory, it is believed that, in most cases, the student will, with his previous study of the Grammar, be able to analyze a word at sight.

TERMINATIONS OF NOMINAL FORMS.

	SINGULAR.		PLURAL.		DUAL.	
	Absolute.	Construct.	Absolute.	Construct.	Absolute.	Construct.
MASCULINE.	No characteristic ending.	Like Absolute.	{	ים־	יִם־	יִי־
	ה־	ה־				
	י־	י־	{	ים־ (or יִים־)	יִים־	יִי־
	Segholates.	Like Absolute.				
FEMININE.	ה־	{	{	ות־	ות־	ות־
	* ות־					
	† ות־	ות־	{	ות־	ות־	ות־
	ות־	ות־				
	* ות־	{	{	ות־	ות־	ות־
	* ות־					
	* ות־					
	Segholates.	No Construct.	No Plural.			
		ות־ or ות־	ות־	ות־		

* These terminations are very rare.

† Nouns in ות־ are not treated as Segholates.

This Table gives the *usual* endings of the Noun according to its different *Numbers*, *Genders*, and *States*. Through these endings the noun may be traced back to its Absolute Singular.

N.B. — The *Masculine* Plural termination is *added* to the Absolute Singular. The *Feminine* Plural ending ות־ is *substituted* for the Feminine Singular termination.

Before making use of the Table all suffixes and prefixes must be removed from the noun. Note, that all nouns which occur with a suffix are in the *Construct* State.

The *Construct* Sing. Masc. and the *Construct* Plural Fem. may often be distinguished from the Absolute by the brevity of the vowels. Kamets seldom, and Tsara infrequently occur in the Construct.

Form for parsing a *Verb*. — First analyze the form, taking off Suffixes, Vav Conv., Prep., etc. Then give Root; Synopsis of the seven Conjugations; Tense; Person; Number; Gender; Conjugation; Syntax.

Form for parsing a *Noun*. — Analyze; give the Abs. Sing.; Abs. and Const. Sing. and Plural; Case; Number; State; Syntax.

For *Suffixes*. — Number; Person; Gender; Case.

For *Participles*. — Give Stem; Synopsis of Conj.; Conj.; Abs. and Const., Sing. and Plural; Number; State; Syntax.

For the convenience of the student the characteristics of the various forms of the Verb and Noun, as given in detail above, are summed up in the Tabular Views on p. 61 and pp. 66, 67. The method of using the Tabular View of the Verb is indicated on pp. 58, 59 (cf. Table there given).

With the Table open before him, the student can not only determine the *tense, conjugation, etc.*, of almost any verb he meets with in the Hebrew Bible, but is also guided to the *root* for which he is to consult his lexicon. The Table serves for all classes of verbs; irregularities, anomalies, etc., being, of course excepted.

The Table of Nominal Forms (p. 61) while giving the endings for gender, number, and state, may also serve to indicate the form which is to sought for in the lexicon.

TO FIND WORDS IN THE LEXICON.

In addition to the Tables of Verbal and Nominal Characteristics, the following rules will supply the student with the necessary information for finding words in the Lexicon.

I. NOUNS. Reject from the word all prefixes (e.g. ב, כ, ל, מ, ה, ש, ו), all suffixes, and plural or dual terminations.

II. VERBS. 1. All verbal roots are *tri-literal*. To obtain this root,

(A) Reject from the *beginning* of the form, (1) all personal prefixes, י, ה, נ, א; (2) all conjugational preformatives, נ, ה, הָה; (3) the participial prefix, מ; (4) the prefix prepositions, ב, כ, ל, מ; (5) the article [sometimes prefixed to the participle] and interrogative particle, ה; (6) the relative, ש; and (7) ו copulative or conversive.

(B) Reject from the *end* of the form all personal affixes (הָה, ה, י, ו, הָם, הָן, נִי), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as וּ, וֹ, וֵ, וֶ, וַ.

2. If after the form is thus divested of its servile letters, *three* letters be left, they are the root.

3. If but *two* letters are left, then the verb is defective, and wants, (1) an *initial* י or נ; (2) a *medial* ו or י; (3) *final* ה (very seldom א); or the second radical must be doubled.

A knowledge of the Paradigms of the verbs will enable the student to determine generally the Class to which the verb before him must belong. Dagesh Forte, however, in the first of the remaining radicals generally denotes the absence of initial נ (rarely י).

Vav (ו, וּ, or וֹ) after the personal or conjugational prefix usually represents initial י.

The inserted vowels (וּ, וֹ, or וֵ) often serve to indicate וּ or וֹ verbs.

If after rejection, as in (A), (B), (C), י remains as the third radical, the verb is לה.

Dagesh Forte in the *second* of the remaining radicals will frequently point out an עֵע verb.

4. If but *one* letter is left, prefix נ (rarely י) and add ה.

N.B.—When ׀ Conversive of the Future is removed, the prefix that follows it must also be removed with it.

The following mnemonic lines by Tregelles may be found of use :

“The servile letters cast away,
And if behind *three* letters stay
You'll have the root without delay.
But if you have not letters three,
The root will then defective be.
Perhaps the root you seek is one
Which *drops initial Yothe or Noon* :
A *medial Yothe or Vav* may show
The letters three you want to know :
Perhaps the letter which stands second,
To make the three, *must twice be reckoned* :
Or, finally, perhaps you may
Require to add a final Hay.”

TABULAR VIEW OF THE CHARACTERISTICS OF THE VERB.

PERFECT TENSE.						
CLASS.	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHAL.	HITHPAEL.
Regular,		⌋ prefixed.	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	⌋ prefixed.	⌋ prefixed.
guttural,			Dagesh Forte omitted; 1st Radical has ֿ .	Dagesh Forte omitted; 1st Radical has ֿ .		
פֿ		⌋ pref. Dag. F. Comp. in 2d Rad.				
עֿ			1st Radical has ֿ ; 3d Radical doubled.	1st Radical has ֿ ; 3d Radical doubled.		
עֿעֿ			1st Radical has ֿ .	1st Radical has ֿ .		
IMPERATIVE (2 m. s.) AND INFINITIVE CONSTRUCT.						
Regular,	ֿ in ult. syl- lable. (rarely ֿ)	Prefix ֿֿֿ .	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	⌋ prefixed.	⌋ prefixed.
פֿ gutt. and פֿ		Prefix ֿֿֿ .				
עֿ guttural,			Dagesh Forte omitted; 1st Radical has ֿ .	Dagesh Forte omitted; 1st Radical has ֿ .		
פֿ and פֿ	lose 1st Rad.					
עֿעֿ		No ֿ under 1st Radical.	1st Radical has ֿ .	1st Radical has ֿ .		
עֿ	generally takes ֿ	No ֿ under 1st Radical.	1st Radical has ֿ ; 3d Radical doubled.	1st Radical has ֿ ; 3d Radical doubled.		
לֿהֿ	Inf. has ֿֿֿ Imp. ֿֿֿ in ֿֿֿ ֿֿֿ all conjuga- tions.	final in all con- jugations.				

FUTURE TENSE.

N.B. — The Vowel under the Prefix is the mark of the Conj. in the Future.

Regular,	ֿ	* (ֿ) ֿ	ֿ	ֿ	ֿ (or ֿ)	⌋
לֿהֿ	ֿ [Apoc. form sometimes has ֿ]					
פֿ						
פֿ guttural,	ֿ or ֿ	ֿ ֿ				
פֿ	ֿ (or ֿ)	ֿ ֿ				
פֿ	ֿ (or ֿ)			ֿ (or ֿ)	ֿ	
עֿעֿ	ֿ (or ֿ or ֿ)	No ֿ under 1st Radical.		ֿ	ֿ	
עֿ or עֿ	ֿ	No ֿ under first Radical.		ֿ	ֿ	

PARTICIPLES.

* Note that the Future Niphal always has ֿ under the First Radical after the Vowel of the Prefix, except Verbs עֿעֿ and עֿ .

The Future is always known by the Prefix (ֿֿֿ).

The Imperative and Future also have the Affixes ֿֿֿ , ֿֿֿ , ֿֿֿ . The Perfect and Imperative have no personal prefixes.

The First Person is marked by ֿ or ֿֿֿ prefixed, or by ֿֿֿ or ֿֿֿ affixed.

The Third Person is marked by ֿ (or ֿֿֿ) prefixed, or ֿֿֿ or ֿֿֿ affixed.

N.B. — The Characteristics of all classes of Verbs in their several parts are almost always like those of the Regular Verb, with the exceptions noted in the above Tabular View.